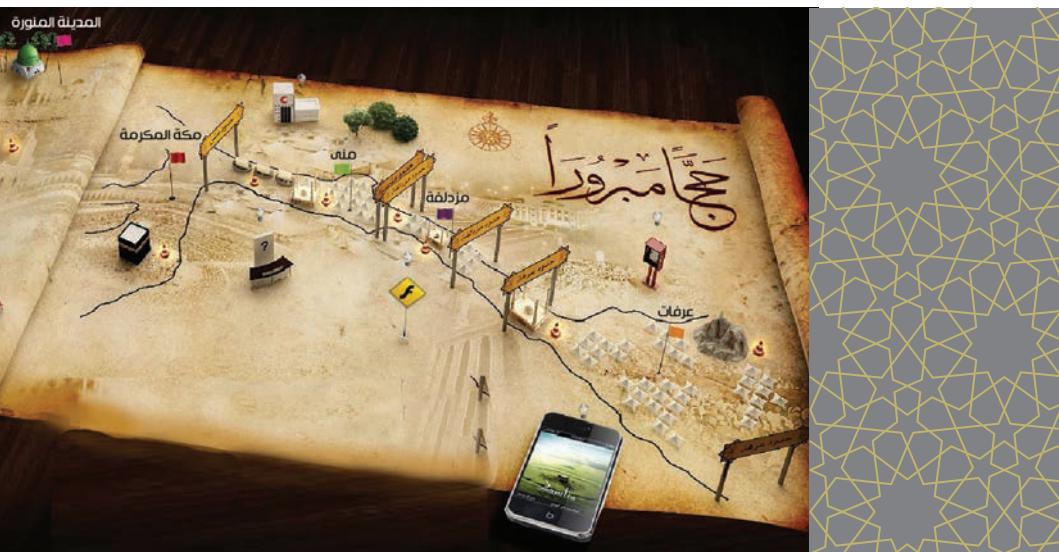


THE PILGRIM'S PROVISION

www.sirat-e-mustaqueem.com



Mouhammed Saleh Al-Mounajjed



The Pilgrim's Provision

Muhammad Saalih Al-Munajjid

Islam Question and Answer

General Supervisor

www.islamqa.info

© Zad Group, 2014

King Fahd National Library Cataloging-in- Publication Data

Al-Manjad, Mohammed Saleh Subhi

The Pilgrim's Provision./Mohammed Saleh Subhi Al-Manjad

- Riyadh, 2014

128p; 14*21cm

ISBN: 978-603-8047-54-5

1- Religious life - Islam 2-Islamic pilgrimage

3- Hajj I- Title

210 dc 1435/8857

L.D. no. 1435/8857

ISBN: 978-603-8047-54-5

First Edition, 2015

printed in KSA

Publishing



Kingdom Saudi Arabia
Al-Khobar Tel: 00966 13 8655355
Jeddah Tel: 00966 12 6929242
P.O. 126371 Jeddah 21352
www.zadgroup.net

Distribution



Al-Muhammadiyah - Riyadh - KSA
Prince Turki Al-Awwal st.
Tel: 00966 11 4808 654
P.O. 62807 Riyadh 11595

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ



Publisher's statement

Hajj to the Sacred House of Allaah is one of the pillars of Islaam and one of its most important fundamentals, because the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Islaam is built on five [pillars]: the testimony that there is no god worthy of worship but Allaah and that Muhammad is the Messenger of Allaah, establishing regular prayer, paying Zakaah, fasting Ramadhaan and performing pilgrimage to the sacred House of Allaah."**

It is obligatory according to the Book of Allaah and the *Sunnah* of His Messenger, *sallallaahu 'alayhi wa sallam*, and according to the consensus of the Muslims. The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Allaah has enjoined the Hajj upon you, so perform Hajj."** And the Muslims are unanimously agreed upon that. It is something that no Muslim has any excuse for not knowing. Whoever denies that it is obligatory and he is one of those who live among the Muslims, is a disbeliever. A person who fails to do it out of negligence is in grave danger, because some of the scholars said that such a person is a disbeliever. This view is narrated in one report

from Ahmad, but the correct view is that neglecting deeds does not make a person disbeliever except in the case of prayer. 'Abd-Allaah ibn Shaqeeq, may Allaah have mercy on him, – who was one of the Taabi'een (the generation after that of the companions) said: "*The Companions of the Messenger of Allaah, sallallaahu 'alayhi wa sallam, did not regard omitting any action as Kufr (disbelief) except prayer.*" The one who neglects to do *Hajj* until he dies is not a disbeliever according to the correct view, but he is in grave danger.

The Muslim has to fear Allaah and hasten to perform *Hajj* once he meets the conditions of it being obligatory, because we must hasten to perform all obligatory duties unless there is evidence to the contrary. How can a Muslim accept to forsake going to *Hajj* to the Sacred House of Allaah when he is able to do it and it is easy for him to get there? How can he delay it when he does not know whether he will be able to get there after this year? He may become unable to go after he was able, or he may become poor after being rich, or he may die when *Hajj* was obligatory for him, then his heirs may neglect to make it up on his behalf.

Muslims must realize that *Hajj* is one of the best acts of worship. It is one of the pillars of Islaam with which Allaah sent Muhammad, *sallallaahu 'alayhi wa sallam*, and without which a person's religious commitment is incomplete.

Worship cannot bring a person closer to Allaah

and cannot be accepted unless it has sincerity towards Allaah alone, i.e., it is done to seek the Countenance of Allaah and the Hereafter, and is not done to show off, to enhance one's reputation or for worldly gain and following the Prophet, *sallallaahu 'alayhi wa sallam*. Hence the one who wants to worship Allaah by doing any act of worship – *Hajj* or anything else – has to learn the teachings of the Prophet, *sallallaahu 'alayhi wa sallam*, concerning it, so that his actions will be in accordance with the *Sunnah*.



Table of contents

| | |
|--|-----|
| Introduction | 11 |
| <i>The Talbiyah and Takbeer</i> | 13 |
| <i>The virtues of Hajj</i> | 17 |
| <i>The conditions that make Hajj an obligation</i> | 23 |
| <i>Preparing for Hajj</i> | 36 |
| <i>Ihraam and its rulings</i> | 40 |
| <i>Meeqaats</i> | 58 |
| <i>The pillars and obligations of Hajj</i> | 60 |
| <i>The day of Tarwiyah</i> | 62 |
| <i>The Day of 'Arafah</i> | 65 |
| <i>The Night of Muzdalifah</i> | 75 |
| <i>The day of Sacrifice</i> | 83 |
| <i>The days and nights of Tashreeq in Mina</i> | 96 |
| <i>Stoning the Jamaraat (pillars)</i> | 102 |
| <i>The Hady, sacrifice and ransom</i> | 110 |
| <i>Farewell Tawaaf</i> | 114 |
| <i>A variety of rulings/matters</i> | 118 |
| <i>The end of Hajj</i> | 125 |



Introduction

All praise is due to Allaah, Lord of the worlds, and may His prayers and blessings be upon His trustworthy Prophet and all his family and Companions.

To proceed:

Seeking knowledge is a form of fearing Allaah. Seeking knowledge for the sake of Allaah is a form of worship and studying it is a form of praise. Searching knowledge is a *Jihaad* (struggle), teaching it to others is charity and conveying it to competent people is a form of worship. It is the beacon for those on their way to Paradise. It is what keeps you company when you are desolate and it is your companion when away from home. It talks to you when you are alone and it is the indication of prosperity and adversity. It is a weapon against enemies and an adornment for when you are with your intimate friends. Through knowledge, a slave can reach the rank of the righteous ones and the highest ranks in this life and the Hereafter. Through knowledge, the bonds of kinship are maintained and through knowledge the permissible is differentiated from the forbidden. It is the

precursor of actions and actions follow it. The joyful ones are inspired with knowledge and the wretched ones are deprived of knowledge.

We ask Allaah to make us one of those who acquire knowledge and convey it to others, making it a ceaseless charity by spreading the knowledge of the Qur'aan and *Sunnah*. The booklet you have in your hands is a beneficial summarized pamphlet on *Hajj* (pilgrimage). It covers the virtue of *Hajj*, its rulings and what occurs during *Hajj*. It is from the app *Jawaal Zaad* and we have now published it as requested by a number of brothers and sisters. May it be of benefit to us all on the Day of Judgment and may Allaah reward us for it on the day of Resurrection. May Allaah guide us to the right path.



The Talbiyah and Takbeer

Allaah Says:

﴿وَذَكِّرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ﴾.

«And remember Allaah during [specific] numbered days» [Qur'aan 2: 203].

Takbeer is a *Sunnah* during the first ten days of *Thul-Hijjah*. Allaah Says:

﴿لِتَشْهَدُوا مِنْ فَعْلِهِمْ وَيَذْكُرُوا أَسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَمِ﴾.

«That they may witness [i.e. attend] benefits for themselves and mention the name of Allaah on known [i.e. specific] days over what He has provided for them of [sacrificial] animals»

[Qur'aan 22: 28].

The one who intends to perform *Hajj* must continue unrestricted *Takbeer* at all times and conditions during these ten days until he enters the state of *Ihraam* (the intention to start performing the rituals of *Hajj* or '*Umrah*) for *Hajj*. When he is in the state of *Ihraam* he must start chanting the *Talbiyah* and continue to chant it until he throws pebbles at *Jamrat*

Al-'Aqabah. Then he goes back to the unrestricted *Takbeer* again and the restricted *Takbeer* after prayers commencing from after *Thuhr* (noon) prayer on the tenth day at *Mina*.

The unrestricted *Takbeer*:

It is *Sunnah* for the Muslim, on the first ten days of *Thul-Hijjah* to frequently remember Allaah and this includes the unrestricted *Takbeer*. It should be recited at all times and situations without restriction: "*Al-laahu Akbar Allaahu Akbar, la ilaaha illallaah, wa Allaahu Akbar, Allaahu Akbar wa lillaahilhamd*" (Allaah is Great, Allaah is Great, there is no god worthy of worship but Allaah, Allaah is Great, Allaah is Great to Him belongs all Praise). The Muslim must also make the most of his time by performing acts of worship, as Allaah bestows His mercy upon us and when we are included in that mercy we join the joyful ones and are saved from Hellfire.

"Labbayk Allaahumma labbayk" (Here I am at your service O Allaah, here I am!):

The *Talbiyah* is the response of Ibraaheem (Abraham), may Allaah exalt his mention, when he was called upon by Allaah the Almighty. It is a commitment to the continuity of obedience to Allaah and it includes love and sincerity, humility and submission. Also, it is a form of praising Allaah with the most perfect attributes and beautiful praise. It acknowledges the expanse of His blessings and His complete

sovereignty. It is a declaration of the oneness of Allaah which is the soul of *Hajj* and its purpose and anthem. Whenever the pilgrim goes from one ritual to another, he must say, "*Labbayk Allaahumma labbayk*" (Here I am at your service O Allaah, here I am).

The virtue of Talbiyah

If the pilgrim's heart is with Allaah, he won't be distracted by the busy crowds and roads, or people's chatter from chanting the *Talbiyah* and the virtue that has been mentioned about it, the Prophet, *sallallaahu 'alayhi wa sallam* said: "**There is no Muslim who chants the Talbiyah, except that everything on his right or left, will chant the Talbiyah in turn, be it a tree, or a stone, on the whole earth from the east to the west.**"¹ It will be chanted by everything on his right and his left, especially when he ascends or descends somewhere. The Prophet, *sallallaahu 'alayhi wa sallam* also said: "**Jibreel [Gabriel] ordered me to raise the voice with *Ihlaal* [Talbiyah] as it is one of the signs of Hajj.**"²

The best acts of Hajj

The Prophet, *sallallaahu 'alayhi wa sallam*, said: "**The best acts of Hajj are 'Ajj and Thajj.**"³ 'Ajj is to

1 Reported by Ibn Maajah (2921) and Al-Albaani ruled it as authentic.

2 Reported by Al-Haakim (1654) and he ruled it as authentic and by Al-Bayhaqi in his book *Manaaasik Al-Hajj Al-Bayhaqi* (9280).

3 Reported by At-Tirmithi (827) and Al-Albaani ruled it as authentic in his book *Saheeh At-Tirmithi*.

raise the voice when chanting the *Talbiyah* and *Tha-jj* is slaughtering the sacrifice. It is *Sunnah* for men to raise their voice while chanting the *Talbiyah*, but women should chant it only loud enough for their companion (someone beside them) to hear. It is more stressed to raise the voice with *Talbiyah* publicly when getting into the car, when ascending to somewhere high, or when descending a slope. The one performing '*Umrah* should discontinue the *Talbiyah* when starting *Tawaaf* (circumambulating the *Ka'bah*) and the pilgrim should stop before throwing pebbles at *Jamrat Al-'Aqabah*.



The virtues of Hajj

The reward of the pilgrim:

There are glad tidings for the one who intends to perform *Hajj* as the Prophet, *sallallaahu 'alayhi wa sallam* said: **“As for you leaving your home with the intention of *Hajj* then your she-camel does not place its foot nor does it raise it except that Allaah writes for you a reward due to it, and wipes off one of your sins.”**¹ You are under Allaah’s security and protection and you are expiating your sins, warding off poverty from yourself. Paradise is the reward for your accepted *Hajj* and you are one of Allaah’s delegation, whom He called and they responded. They requested from Allaah so He bestowed upon them what they asked for, as many authentic *Hadeeths* have cited.²

Hajj Mabroor (Accepted pilgrimage):

The Prophet, *sallallaahu 'alayhi wa sallam* said:

1 Reported by 'Abdur-Razzaaq (8830) and Al-Albaani ruled it as sound (*Hasan*).

2 One must always say by the Will of Allaah, and this cannot be said for one who merely makes the intention of performing *Hajj*, until the act is carried out which results in reward.

"There is no reward for *Hajj Mabroor* [accepted *Hajj*] except Paradise."¹ Some of the meanings of *Hajj Mabroor* include:

Sincere devotion to Allaah with no wish to be praised nor to receive anything in this life.

- It is performed according to *the Sunnah* (the Prophet's way and tradition).
- It should be from *Halaal* (lawful and pure) earnings, as Allaah is pure and only accepts what is pure.
- It should be free from all sins, sexual relations and dispute.

Ibn Rajab, may Allaah have mercy on him, said: "It is the (*Hajj*) that includes righteous acts and the avoidance of sins." Al-Hasan Al-Basri, may Allaah have mercy on him, said: "*Hajj Mabroor* is to return (home) with abstention from this life and a desire for the afterlife."

Acts of righteousness during Hajj

Lowering your gaze, covering the '*Awrah* (parts of the body that are required to be covered), not revealing the faults of other Muslims, and offering them food and drink are all moral and righteous acts.

He has equal reward:

Whoever aids another Muslim to perform *Hajj*,

¹ Reported by Al-Bukhaari (1773) and Muslim (1349).

will receive reward equal to that person's, as the Prophet, *sallallaahu 'alayhi wa sallam* said: "**He who prepares a *Ghaazi* [Islaamic warrior], is given a reward equal to that of a *Ghaazi*.**"¹

Some of the benefits of Hajj

Hajj exhibits servitude to Allaah and gratitude for His blessings. It educates us in surrendering and submitting to Allaah and returning to Him. It opens the door to hope as the pilgrim returns free of sin just like the day he was born. It also educates us to avoid what Allaah has forbidden and accustoms us to organization. It is a general assembly of people and also a sign of unity. All people are equal, dressed the same with the same actions and anthem, "*Labbayk Allaahumma labbayk, labbayka la shareeka laka labbayk, inna al-hamda wan-ni'mata laka wa al-mulk la shareeka lak.*" (Here I am at Your service O Allaah, here I am. Here I am at Your service, You have no partner, here I am at Your ser-

1 Reported by Ibn 'Uthaymeen, may Allaah have mercy on him, in his book *Fataawa Al-Haram Al-Makki* (3/56). It is more appropriate to say: "He who prepares a Muslim for *Hajj* is given the same reward as the pilgrim." What Ibn 'Uthaymeen, may Allaah have mercy on him, said conveys the same meaning, as he said: If someone wants the reward of *Hajj*, he should help another Muslim to perform *Hajj*. This is by paying for someone to perform *Hajj* as: "**He who prepares a *Ghaazi* [Islamic Warrior], is given a reward equal to that of a *Ghaazi***" and the one who prepares a pilgrim is given the same reward as the pilgrim." As for helping it can be with a small or large amount, so if someone gives the pilgrim one hundred dirhams he has helped him. If he pays for the expenses of traveling he has also helped him, however, he will not receive the same reward as the pilgrim unless he prepares him completely.

vice. For You alone is All Praise and All Grace, and for You alone is The Sovereignty. You have no partner.)

A practical lesson on submission to Allaah:

Hajj is an education concerning submission to Allaah at that period of time, within the boundaries of its location, its rituals, their form, number, location, and their order. For instance, if someone stands outside the borders of 'Arafah his *Hajj* is invalid and if someone were to pass the *Meeqaat* (this is the specific place where certain people enter the state of *Ihraam*) without making the intention of performing *Hajj* he must offer a sacrifice. If someone were to throw pebbles at somewhere other than *Al Jamrah* it would be invalid, and if he were to intentionally increase the number of rounds (around the *Ka'bah*) or size of the stones, he has crossed the borders. The successful person is the one who benefits from *Hajj* by surrendering to the rulings of Allaah the Almighty and complying with them joyfully.

The main purpose of *Hajj*:

It aims to educate the slave in favoring Allaah's rituals and His sacred things by honoring and loving them and avoiding their violation.¹ Allaah Says after

1 This phrase is in need of further explanation, as it is not feasible to join between loving Allaah's sacred ordinances and favoring them and the avoidance of violating them. Because the one who avoids violating Allaah's sacred things is required to honor and glorify them but not love them or favor them.

mentioning the rulings concerning *Hajj*:

﴿ذَلِكَ وَمَن يُعَظِّمْ حُرُمَاتَ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ﴾

«That [has been commanded], and whoever honors the sacred ordinances of Allaah – it is best for him in the sight of his Lord.» [Qur'aan 22: 30]

The educator must seek to instill this in the pilgrims, and the Prophet, *sallallaahu 'alayhi wa sallam* said during his *Hajj*: **“Take [learn] your ritual acts from me.”**¹ Ibn Al-Qayyim may Allaah have mercy on him said: “The soul of worship is honor and love.”

Going against the polytheists:

They would chant (a *Talbiyah*) of *Shirk* (associating partners with Allaah) and so the prophet's *Talbiyah* was *Tawheed* (the oneness of Allaah).

- *Quraysh* did not cross *Muzdalifah*, so the prophet *sallallaahu 'alayhi wa sallam* crossed to *'Arafah*.
- They would leave *'Arafah* before sunset, so the prophet *sallallaahu 'alayhi wa sallam* left after sunset.
- They would leave *Muzdalifah* after sunrise so he left before then.

The Prophet, *sallallaahu 'alayhi wa sallam*, announced this principle by saying: **“Everything from**

¹ Reported by Al-Bayhaqi (9796) and Al-Albaani ruled it as authentic.

the time of *Jaahiliyyah* is trampled under my feet [i.e. cancelled]."¹ Ibn Al-Qayyim, may Allaah have mercy on him, said: "The *Sharee'ah* (Islaamic law) has settled on the intention of going against the polytheists, especially concerning ritual acts."



1 Reported by Muslim (3009).

The conditions that make Hajj an obligation

The *Hajj* of the one who is in debt:

- The *Hajj* of one who is presently in debt is valid but he has committed a sin.¹
- *Hajj* is not obligatory upon someone in debt who is unable to discharge it. If he is able to pay it back by selling what he is not in need of, it is obligatory to settle the debt and then perform *Hajj*.
- Debts include what is considered Allaah's right, such as alms, or an expiation that one has yet to pay. Or it can be another person's right such as a loan, the cost of a sold item or lease. Whether this debt is from a relative or stranger, a company or state.
- The debt of installments: If the person has discharged the present installments and intends to

¹ What is the evidence that proves it is a sin? If he seeks permission from the creditor who excuses him and extends the duration, then there is no wrongdoing. This situation will be further explained on page.

discharge the remaining installments at the appointed time, or is given a trust, he can perform *Hajj*.

- It is permissible for the one in debt to perform *Hajj* on behalf of someone and he can perform *Hajj* at the expense of another person or in return for working for the *Hajj* campaign if it does not prevent him from earning money to discharge a part of his debt.
- Be aware that a riyal/penny that you spend in discharging your debt is better than spending ten riyals on *Hajj*.¹

Taking money from others to perform *Hajj*:

- The *Hajj* of one who performs it at the expense of another person is valid even if it is the obligatory *Hajj*.
- One is not required to accept an offer of money to pay for *Hajj* if it is given with contempt.
- It is disliked for the one who is unable to pay for *Hajj* to beg others (humiliating himself) to obtain the money to perform an act of worship that is he is not obligated to do.
- The one who is truly eager to perform *Hajj* but is unable to, is rewarded according to his sincerity and intention.

¹ Reported by Ibn 'Uthaymeen, may Allaah have mercy on him.

When is it recommended to perform *Hajj* on behalf of someone?

It is not recommended for a man to accept money to perform *Hajj* on behalf of someone except for two kinds of men:

- A man who loves *Hajj* and wishes to witness the rituals of *Hajj* but is unable to. In this case a man can take money from the brother to perform *Hajj* on his behalf.
- A man who wishes to clear the burden of *Hajj* from a dead person, either due to his relation to him or out of his mercy for his believing brothers. In this case he can take sufficient money to perform *Hajj*. It is recommended to accept the money to pay for the expenses of *Hajj* and not to perform *Hajj* to take the money.¹

Performing *Hajj* on behalf of someone:

- When someone dies before performing *Hajj* or '*Umrah* when the conditions of obligation were fulfilled, then somebody can perform *Hajj* for him with his money.
- When someone has a chronic illness, it is permissible for someone to perform obligatory *Hajj* for him with his permission.
- Someone who has an acute illness, should

¹ Reported by Ibn Taymiyyah in his book *Fataawa Ibn Taymiyyah* (19/26).

not have someone perform *Hajj* on his behalf, instead he should wait until he has recovered.

- When someone is physically healthy but does not have the financial means to perform *Hajj*, then it is not permissible for someone to perform *Hajj* on his behalf.
- The one who performs *Hajj At-Tamattu'* (entering *Ihraam* for '*Umrah* then leaving it and entering *Ihraam* for *Hajj*) can intend his *Hajj* for himself and his '*Umrah* for someone else or vice versa, if he has already performed the obligatory *Hajj*/*'Umrah*.¹
- If someone wishes to perform *Hajj* on behalf of his parents, it is not permissible for him to make the intention for both parents in one *Hajj*, instead he should start with his mother and then his father due to her greater right.
- It is permissible for the one who performs *Hajj* on behalf of someone to perform '*Umrah* for himself after *Hajj*.²

The conditions concerning one who performs *Hajj* on behalf of someone:

- The person must have already performed *Hajj* for himself.

1 Reported by Ibn 'Uthaymeen, may Allaah have mercy on him.

2 Reported by Ibn Baaz, may Allaah have mercy on him.

- A man can perform *Hajj* on behalf of a woman and vice versa.
- It is permissible for the person to take money to perform *Hajj* on behalf of someone else, even if it is more than needed, except if the other person makes the condition of returning the extra money.
- The person who does it purely for the money, will not be rewarded by Allaah. However the person who wishes to witness the rituals of *Hajj* and wishes to benefit his brother by performing *Hajj* on his behalf will be given the same reward as the pilgrim.¹
- It is not permissible for the one who is able to perform *Hajj* himself to appoint somebody to do it on his behalf when it is the obligatory *Hajj*. This is unanimously agreed upon by scholars. It is also not permissible to appoint someone to do *Hajj* on his behalf for optional *Hajj* as it is an act of worship and there is no proof on this matter.² The one performing *Hajj* on behalf of someone should not make the intention of being paid, instead he should make the intention of utilizing the money to aid him in performing *Hajj* and fulfilling the need of his brother in order to purify his intention.³

¹ Reported by Ibn Baaz, may Allaah have mercy on him.

² Reported by the *Lajnah Daa'imah*.

³ Reported by Ibn 'Uthaymeen, may Allaah have mercy on him.

Seeking the permission of parents:

Parents cannot prevent their children from performing the obligatory *Hajj* and a child cannot leave *Hajj* for that reason. The Prophet, *sallallaahu 'alayhi wa sallam*, said: **“There is no obedience to the creation in disobedience to the Creator.”**¹ The child should try to convince his parents in a kind and gentle manner and explain to them that it is forbidden to leave out performing *Hajj* when he is able to. As for voluntary *Hajj*, the parents can prevent their child from doing it and he must obey them. However if he has entered the state of *Ihraam* and made the intention of *Hajj* then they cannot prevent him as it is obligatory upon the person to complete it. Allaah Says:

﴿وَأَنْمِلُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾

«And complete the Hajj and 'Umrah for Al-laah» [Qur'aan 2: 196].

The *Hajj* of a child:

- The child gains reward for his *Hajj* but it does not compensate for the obligatory *Hajj*. The *Wali* (guardian) is also rewarded for aiding him in performing it.
- If the child is mature, his *Wali* can order him to enter *Ihraam* (making the intention of performing *Hajj*/'Umrah) and the remaining rituals and

¹ Reported by Ahmad (1095) and Al-Albaani ruled it as authentic.

when it is time to throw pebbles he can do it if the child can't do it himself.

- If the child is immature, the *Wali* can make the intention for his child and circumambulate the *Ka'bah* and perform the ritual walking between *Safa* and *Marwah* with him.
- It is better not to perform *Hajj* with a young child nowadays due to the busy crowds, trouble and preoccupation that comes with it.¹

Conditions that excuse women

The Muslim woman who has yet to perform *Hajj* should hasten to perform the obligatory *Hajj*, in compliance with, Allaah Says:

وَلَلّٰهُ عَلٰى النّاسِ حِجُّ الْبَيْتِ مِنْ أَسْتَطَاعَ إِلٰيْهِ سَبِيلًا ﴿٩٧﴾

«And [due] to Allaah from the people is a pilgrimage to the House-for whoever is able to find thereto a way.» [Qur'aan 3: 97]

Some excuses for a woman are:

- If she does not have a *Mahram* (the man a woman cannot marry at any time in her life).
- If she cannot pay for the expenses of *Hajj* for her and her *Mahram*.
- If there is something preventing her such as an illness or pregnancy if she fears for her child.

¹ Reported by Ibn 'Uthaymeen, may Allaah have mercy on him.

- If she has young children to look after and there is nobody she trusts to care for them.
- Her husband preventing her is not an excuse as Allaah's right comes first, only if she fears divorce.
- If she is in the mourning period for her dead husband.

If a woman has previously performed the obligatory *Hajj* is it permissible for her to perform it again?

- If her previous *Hajj* was before puberty then she is obligated to repeat it.
- If she performed *Hajj* before becoming steadfast in religion but she performed her prayers, then the *Hajj* is valid and she does not have to repeat it.
- If she did not perform the obligatory prayers at the time then she must repeat *Hajj*.
- If she thinks there was a deficiency in carrying out the rituals of the obligatory *Hajj* then she does not have to repeat it as long as she carried out all the pillars of *Hajj*.
- Performing a voluntary *Hajj* compensates for the deficiencies of the obligatory *Hajj*.

The *Hajj* of a woman in the 'Iddah (the waiting period):

- It is not permissible for a woman in the waiting period after the death of her husband to go to *Hajj* even if it is the obligatory *Hajj*.

- If her husband dies while she is on the way to *Hajj* it is fine for her to complete her *Hajj* and then return to complete her waiting period in her home.¹
- If her husband dies after she has entered the state of *Ihraam* (made the intention of *Hajj*) she must complete it.
- As for the woman who is in the waiting period after divorce: If it is irrevocable divorce then it is permissible for her to perform *Hajj*. As for revocable divorce then she cannot perform *Hajj* without her husband's permission if it is voluntary *Hajj*.²

The Hajj of one's wife and children:

A husband cannot prevent his wife from performing her obligatory *Hajj* if she is able to when there is no harm for a child in her womb or her nursing

1 This phrase is not accurate. It has been reported in the book *Al-Mughni* (8/167): “*If she goes out (to Hajj) and her husband dies while she is on the way, she must return if she is close as she is still under the ruling of residence. But if she has traveled a long distance she must continue.*”

2 Reported by Ibn Qudaamah, may Allaah have mercy on him, in his book *Al-Mughni*. His saying: “*If it is voluntary Hajj*” needs to be considered. What Ibn ‘Uthaymeen, may Allaah have mercy on him, says is the (approved opinion): “*The woman in the waiting period after revocable divorce has the ruling of the wife; she cannot travel without her husband's permission. It is fine if he finds it in her interest to permit her to perform Hajj with a Mahram of hers. As for irrevocable divorce, the woman must stay in her house, however she can perform Hajj if her husband agrees to it as he has the right (in her waiting period). So if he permits it then it is fine for her to go to Hajj.*” *Fataawa Noor ‘ala Ad-Darb* (2/19).

child and if she has a *Mahram*. Also, parents cannot prevent their accountable and capable son from performing obligatory *Hajj*, as obeying Allaah comes before obeying parents. Parents should encourage their children to perform obligatory worship. If the father covers the expenses of *Hajj* for his son, then he is obliged to perform *Hajj*.

A woman's *Mahram* (the man a woman cannot marry):

A wife should seek permission from her husband to perform voluntary *Hajj* and she must be accompanied by a Muslim, accountable, sane *Mahram*. Also the expenses of *Hajj* must be covered by her unless he volunteers to pay. Husbands and *Walis* should have the intention of gaining reward when it comes to financial expenses, enabling women to perform *Hajj*.

Treating women honorably:

- The one who is commanded to perform *Hajj* is the wife and if she is able to pay for the expenses she should go to *Hajj* but if not then she does not have to.
- The husband is not obliged to pay for the expenses of his wife's *Hajj*, as it does not come under the obligatory *Nafaqah* (providing the necessities of life).
- It is from a husband's generosity and chivalry to take on the burden of paying for his wife's *Hajj* if he is able to.

- It leads to strengthening the bonds of intimacy and love.
- The husband will gain reward from Allaah and is following the example of the Prophet, *sallallaahu 'alayhi wa sallam*, and his generosity with his wives concerning *Hajj* etc.

The obligations of a woman during her menses:

Menses do not prevent a woman from *Hajj*, and these are the obligations of a woman during her menses:

- She must make the intention of *Hajj* (*Ihraam*) at the *Meeqaat* (specific place where *Ihraam* is made) and it is not permissible to delay this until after she is pure.
- She must carry out all the ritual acts of *Hajj*, such as standing at *'Arafah* and staying the night at *Muzdalifah* and *Mina*.
- She cannot circumambulate the *Ka'bah* or do the ritual walking between *Safa* and *Marwah* until she is pure and has bathed.
- If she gets her menses after she completes circumambulation of the *Ka'bah* it is permissible for her to do the ritual walking between *Safa* and *Marwah*, as being pure is not one of the conditions.
- The woman who performs *Hajj At-Tamattu'* (performing *'Umrah* and then *Hajj*, with a dif-

ferent *Ihraam* for each) and is pure from menses before *'Arafah* and is able to complete *'Umrah*, should complete it and then make the intention (*Ihraam*) for *Hajj*.

- If a woman is not pure from menses before *'Arafah*, she should make the intention of *Hajj* (*Ihraam*) from her location and her *Hajj* becomes *Hajj Al-Qiraan* (entering into *Ihraam* for both *Hajj* and *'Umrah* at the same time). When she is pure from menses she should do one circumambulation of the *Ka'bah* and one ritual walk between *Safa* and *Marwah* for both *Hajj* and *'Umrah*.
- If it is necessary for a woman to travel before performing *Tawaaf Al-Ifaadah* (circumambulating the *Ka'bah* after throwing pebbles at the *Jamaraat*) then she must remain in the state of *Ihraam* and she must return to perform the *Tawaaf*.
- It is better for a woman to hasten to perform *Tawaaf Al-Ifaadah* on the day of sacrifice in case she gets her menses.
- Farewell *Tawaaf* is not performed by the woman on her menses (it is not an obligation upon her).

Some rulings concerning women during *Hajj*:

- Women do not have a certain garment to wear in the state of *Ihraam*, but they cannot wear the *Niqaab* (face veil) or gloves.

- She should not raise her voice when chanting the *Talbiyah* around non-*Mahram* men.
- She doesn't shave her head instead she should cut off the size of a fingertip of hair.
- She doesn't have to kiss the Black Stone due to the crowds of people, instead she should point to it.
- She does not perform the arrival *Tawaaf* nor the farewell *Tawaaf* if she is on her menses.
- She should not hasten in *Tawaaf* or run between *Safa* and *Marwah*. Ibn Al-Munthir may Allaah have mercy on him said: "Scholars have unanimously agreed that women do not walk hastily around the *Ka'bah* nor between *Safa* and *Marwah*.



Preparing for Hajj

The trip to *Hajj* is a reminder:

- The pilgrim is reminded of his departure to the afterlife by his traveling.
- By bidding farewell to his family, he is reminded of his departing from this life and parting with his loved ones and things.
- By taking his provisions, he is reminded of the provision of piety.
- Through the weariness of traveling he is reminded of the agonies of death, and the terrors of the grave, the gathering (on the Day of Judgment) and the Day of Judgment.

The requirements of a pilgrim before traveling:

- Repentance from sins, as they prevent one from acquiring all types of goodness.
- Discharging debts or seeking permission from their owners.
- Striving to return people's lawful rights and apologizing to those you have wronged.

- Writing a will declaring your rights and duties towards others.
- Ensuring his family's expenditures while he is away.
- Learning the rulings and etiquette of *Hajj* by attending lectures, and reading books and brochures.
- Striving to earn *Halaal* (lawful) earnings as Allaah is pure and accepts only what is pure.
- Completing any duties that may occupy him, to devote his time to performing the rituals.
- Keeping contact numbers of scholars for enquiries.
- Making the effort to search for a righteous companion and a *Hajj* group that follows the *Sunnah*.
- Putting money aside for emergencies and charity. Allaah Says:

﴿الْحَجَّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقٌ وَلَا جِدَالٌ فِي الْحَجَّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الرَّازِدِ النَّقْوَىٰ وَأَنَّقُونَ يَسْأَلُونِي الْأَلْبَابِ﴾

«*Hajj* is [during] well-known months, so whoever has made *hajj* obligatory upon himself therein [by entering the state of *Ihraam*], there is [to be for him] no sexual relations and no disobedience and no disputing during *Hajj*.

And whatever good you do-Allaah knows it. And take provisions, but indeed, the best provision is fear of Allaah. And fear Me, O you of understanding.» [Qur'aan 2: 197].

Clearing one's obligations/duties:

For the pilgrim to ensure that his worship is sound and accepted, he should ask about matters that may have happened to him before that could affect the soundness or validity of his *Hajj*. These are some of the benefits of hastening to ask about these matters:

1. Proceeding to clear obligations and to complete *Hajj*, free from complications.
2. The ability to recollect the details that may affect a religious verdict.
3. The ability to rectify some rituals by repeating them or replacing them.
4. Being free from Satan's whispers saying your *Hajj* is deficient or incomplete.

Completing the recital of Qur'aan during Hajj:

Ibraaheem An-Nakh'i, may Allaah have mercy on him, said about the *Salaf*'s condition during *Hajj*: "When they came to Makkah they wished to not leave it until they had completed reciting the whole Qur'aan." So if you read one *Juz'* from the Qur'aan after each prayer (of the five prayers) during the six days of *Hajj*, this sums up to thirty *Juz'* and the pilgrim would have

completed the Qur'aan. So hasten to seize the opportunity in these great days as they pass by rapidly.



Ihraam and its rulings

Completing Hajj and 'Umrah:

Allaah Says:

﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾

«And complete the Hajj and 'Umrah for Allaah.» [Qur'aan 2: 196]

Perform them according to the conditions, pillars and duties. When you enter the state of *Ihraam* for *Hajj* and '*Umrah*, you must complete it. It is not permissible to discontinue even if it is a voluntary *Hajj* or '*Umrah*. It is not permissible for the pilgrim to appoint someone to carry out the rituals on his behalf except for throwing the pebbles if he has an excuse.¹ You must also be sure of your booked return date to complete *Hajj*.

The one who makes *Ihraam* for *Hajj*:

- The one who begins to pray or fast voluntarily can discontinue if necessary.

¹ It is also permissible for someone to slaughter the sacrifice on behalf of the pilgrim.

- It is not permissible for the one who begins a voluntary *Hajj* or '*Umrah* to discontinue it before completing it, as Allaah Says:

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ﷺ .

«And complete the Hajj and 'Umrah for Allaah.» [Qur'aan 2: 196].

- Discontinuing before completing, is invalid and the person must return to complete the rituals as he is still in the state of *Ihraam*.
- It is permissible to discontinue when one makes the condition of discontinuing, when entering the state of *Ihraam*, if there is an excuse to do so such as illness etc.

What is recommended for the one in the state of *Ihraam*:

It is recommended for men to enter the state of *Ihraam* wearing two clean white pieces of cloth on the upper and lower body, even if they are pre-used. It is fine to exchange the upper cloth for the bottom and vice versa. It is also fine to wear it with a belt or safety pins ... etc. However, it should not be made into a tailored garment such as a shirt. Also, make sure that it is a heavy fabric that covers the private parts and is not transparent, protecting the person from the cold.

The wisdom behind avoiding sewn clothes:

There are reasons behind the avoidance of sewn garments during *Hajj* and '*Umrah*, including:

- A reminder of the condition of people on the

day of resurrection as they will be resurrected barefoot and naked then they will be clothed.

- Submission of the soul and making it sense the obligation of humility and purifying it from the ailment of arrogance.
- Making the soul sense the concept of austerity and removing it from self-indulgence.
- It is a consolation for the poor and needy.

Preparing for *Ihraam*:

The pilgrim prepares himself at home by shaving hair from the body, trimming nails and bathing. It is fine to wear the white garment especially for the one traveling by plane who crosses the *Meeqaat* in the air. It is also obligatory to make the intention in the heart at the *Meeqaat* and then to chant the *Talbiyah*. Menses do not prevent a woman from entering the state of *Ihraam*, and she should bathe even if on her menses as the Prophet, *sallallaahu 'alayhi wa sallam*, ordered Asmaa', may Allaah be pleased with her, to bathe at the *Meeqaat* when she was in the postpartum period.

The intention of *Ihraam*:

- The intention is made in the heart and saying, "*Labbayka Allaahumma Hajjan/Umrah*" (I am here at your service, O Allaah for Hajj (or 'Umrah)) is not an utterance of the intention, however is mentioned along with the intention.

- If someone makes an error in his *Talbiyah* which is different to his intention (concerning what he is performing (*Hajj* or '*Umrah*)) then the main thing is the intention not what he uttered.
- The *Ihraam* of one who forgets to utter the *Talbiyah* of either *Hajj* or '*Umrah*, his is sound.
- The one who is performing *Hajj* or '*Umrah* on behalf of someone else should say, "*Labbayka 'an Fulaan*" (I am here at your service for so-and-so) and if he has forgotten their name he can say "for the one who assigned me".
- The *Wali* (guardian) of a mature child should teach him and command him to make the intention and *Talbiyah* for himself. As for the immature child, the *Wali* makes the intention for him.

Changing the intention of *Ihraam*:

- If the intention is changed before *Ihraam* then it is fine.
- As for after *Ihraam*, it is not permissible to change the intention except for the ones performing *Hajj Ifraad* (making the intention for *Hajj* only) and *Hajj Qiraan* (making the intention to perform *Hajj* and '*Umrah* together) if they haven't brought the sacrifice with them. It is recommended for them to change the intention to *Hajj Tamattu'* (making *Ihraam* for '*Umrah* and then *Ihraam* for *Hajj*) only.

- The one performing *Hajj Tamattu'* and is unable to perform '*Umrah* before *Hajj*, must change his intention to *Qiraan*.
- It is not permissible for the one who makes *Ihraam* for *Hajj* for himself or on behalf of another person, to change the intention to another person.

Leaving the garments of *Ihraam* open with the chest showing:

When praying, you should throw the garment of *Ihraam* over your shoulder (covering the chest) as the Prophet, *sallallaahu 'alayhi wa sallam*, forbade *Sadl* (leaving the garment open) in prayer.¹ *Sadl* is to place the garment of *Ihraam* on the back and shoulders and to not throw the cloth that is left hanging over the shoulder therefore, displaying the chest during prayer. Scholars have mentioned this as something disliked in prayer and avoiding *Sadl* in prayer is part of taking adornment to prayer. Allaah Says:

﴿يَنْهَا إِدَمْ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ﴾

«O children of Adam, take your adornment [i.e. wear your clothing] at every Masjid» [Qur'aan 7: 31].

This is *Ihraam*:

Al-Jareeri may Allaah have mercy on him said: "Anas ibn Maalik, may Allaah be pleased with him, entered the state of

1 This is a sound (*Hasan*) *Hadeeth*.

Ihraam and we heard him speak only with the remembrance of Allaah until he completed (left Ihraam). He was asked about this. He replied: O nephew, this is Ihraam." Ibn Qudaamah, may Allaah have mercy on him, said: *"It is recommended for the one who has entered the state of Ihraam to occupy himself with Talbiyah, the remembrance of Allaah, reciting the Qur'aan, enjoining good and forbidding evil, teaching the ignorant, fulfilling his needs or remaining silent."¹*

Life of the heart:

- Avoiding sewn clothing reminds one to abstain from the possessions of this life and its adornments.
- *Talbiyah* reminds the person of his obligation of responding to his Lord's commands and avoiding what he forbids.
- By avoiding the unlawful acts associated with *Ihraam*, the person is reminded of the blessings of the lawful acts Allaah has permitted him to carry out which he is prevented from temporarily. Also he is reminded of the obligation of avoiding the forbidden acts permanently.

By pondering on these concepts and abiding by them the heart remains alive and life is pure.

¹ Reported by Ibn Qudaamah in his book *Al-Mughni* (3/135).

A good example:

The Prophet's humbleness and asceticism during *Ihraam* and *Hajj*:

Anas ibn Maalik, may Allaah be pleased with him, reported: the Prophet, *sallallaahu 'alayhi wa sallam* performed *Hajj* on an old pack saddle. On it was a piece of cloth, the value of which was equal to or less than four Dirhams. The Prophet, *sallallaahu 'alayhi wa sallam*, was reciting this: "**O Allaah make this *Hajj* one that has no show or fame.**"¹

Making a condition at *Hajj*:

- Making a condition at *Hajj* is to say when entering the state of *Ihraam*: "If I am prevented/suppressed by something, then I discontinue at the location where I was suppressed."
- The benefit of making a condition upon entering the state of *Ihraam* is that if the person is unable to complete his *Hajj* then he can discontinue (leave the state of *Ihraam*) and he does not have to expiate for it.
- It is not lawful for the pilgrim to make a condition unless he fears that something will prevent him from completing the ritual.
- Making a condition is done when entering the state of *Ihraam* and it must be uttered, as merely

¹ Reported by Ibn Maajah (2890) and Al-Albaani ruled it as authentic.

having the intention does not suffice.

- It is not permissible to make a condition a long period after entering the state of *Ihraam*.¹

Sexual relations, disobedience and debating:

Allaah Says:

﴿فَلَا رَفَثٌ وَلَا فُسُوقٌ وَلَا جِدَالٌ فِي الْحَجَّ﴾

«... *there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj*» [Qur'aan 2: 197]

- Sexual relations, includes intercourse and the speech and actions that precede it. It has also been said; all obscene indecent speech.
- Disobedience refers to all sins such as disobedience toward parents, usury, backbiting, slander and also carrying out the acts that are unlawful during *Ihraam*.
- Dispute refers to arguing, fighting, and debating about unlawful things. As for debating in a good manner to prove the truth then this is fine.

1 The period of time is not accurate here. It would be more appropriate in the form of a question, as follows: Is it permissible to make a condition, a period of time after entering the state of *Ihraam*? The answer to that would be: It is not permissible to make a condition a period of time after entering the state of *Ihraam*. Here it should be worded like this: 'Making a condition is done when entering the state of *Ihraam* and not after' without mentioning the duration/period of time.

Unlawful acts during *Ihraam*:

Abstaining from the actions that are unlawful during *Ihraam* is a form of honoring Allaah's sacred ordinances, some of these include:

- Shaving hair
- Clipping nails
- Using perfume
- Hunting on land
- Sexual intercourse
- What precedes sexual intercourse
- Marriage
- Covering the head for men
- Wearing sewn clothes for men, as for women wearing the Niqaab (face veil) and gloves.
- These things become unlawful when the intention for *Hajj*/"*Umrah* is made and not after wearing the garments of *Ihraam*.

Forbidden sewn clothing:

Some people mistakenly believe that the sewn clothing that is forbidden during the state of *Ihraam* is "anything that is sewn". This is incorrect, as the meaning of sewn clothing is clothing that is designed for a certain part of the body, such as a shirt or pants. So if the clothing is woven and not sewn, then this is also forbidden. Therefore, it is fine for someone to

wear a patched garment that has been sewn together during the state of *Ihraam*. It is also acceptable to wear a watch or belt even if it has been sewn (contains stitching).¹

Wearing a *Niqaab* (face veil) during *Ihraam*:

A woman should not wear the *Niqaab* (face veil) during *Ihraam* even if it is under fabric that covers the face or anything similar such as the cover that is more transparent in the eye area only.² She should cover her face with her scarf when amongst foreign men (non-*Mahram*) and cover her hands with the sleeves of her cloak.

Protective medical clothing:

The Permanent Committee for issuing *Fatwas* headed by the *Mufti* of Saudi Arabia Shaykh 'Abdul Azeez Aal Shaykh has explained that the products sold under the name, "Medical protective clothing for pilgrims and *Mu'tamir*" which also claim to be permissible in Islam, are considered sewn clothing that are not permissible to be worn in the state of *Ihraam* (for men) except when necessary. Also, an expiation must be offered if it is worn, by fasting three days or feeding six poor persons each half a *Saa'* or by sacrificing a ewe.

1 Reported by Ibn 'Uthaymeen, may Allaah have mercy on him.

2 Reported by Saalih Al-Fawzaan, may Allaah have mercy on him.

Forbidden perfume:

- There is no problem concerning any perfume that has remained on the body after entering the state of *Ihraam*.
- Not all fragrant scents are forbidden upon a person in the state of *Ihraam*, such as mint or lemon. However traditional perfume scents are forbidden such as musk, floral/rose scents, 'Oud, saffron and the like.
- Body sprays, deodorants and soaps that contain perfume should not be used during the state of *Ihraam*, as for non-perfumed deodorants, shampoo with fruit scents and ordinary soap, these are permissible.

These are all permissible:

- Wearing jewelry for women is not forbidden during the state of *Ihraam*.
- Wearing a (medical) cast or a bandage on the hands, or knees and wearing a back plaster are all permissible.
- It is fine to gently comb one's hair but it is best to avoid it due to the *Hadeeth* of 'Arafah: "**Look to my servants who have come to Me disheveled and dusty.**"¹

¹ Reported by At-Tabaraani (13566) and Al-Albaani ruled it as sound (*Hasan*).

- It is permissible to cover with a blanket or extra cloth when it is cold.
- It is permissible to put a cloak or (fur cloak) on your back to cover yourself, but not to wear it.
- It is forbidden to cut down trees within the *Haram* (sanctuary) or to cut branches, scare pigeons, or step on locusts in the *Haram*.

Honoring the *Haram* (sanctuary):

Allaah Says:

﴿ذَلِكَ وَمَن يَعْظِمْ حُرُمَاتَ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ﴾

«That [has been commanded], and whoever honors the sacred ordinances of Allaah – it is best for him in the sight of his Lord.» [Qur'aan 22: 30]

The pilgrim in Allaah's land and during the forbidden month honors Allaah's sacred ordinances even more. In order to guard the sanctity of other Muslims, one should refrain from crowding with women and if it is necessary to pray behind women due to the cramped space and busy crowds his prayer is valid. One should be concerned with fearing Allaah in private and public, lowering one's gaze and being cautious from having evil thoughts. Allaah Says:

﴿وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي الْأَنفُسِ كُمْ فَلَا خَدْرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ عَفُورٌ حَلِيمٌ﴾

«And know that Allaah knows what is within yourselves, so beware of Him. And know that

Allaah is Forgiving and Forbearing.» [Qur'aan 2: 235].

A reminder to our children:

Educators should lay emphasis on reminding their students to honor the sacred ordinances of Allaah, such as the virtuous seasons, sacred places and the dangers of committing sins and wrongdoing. It is also good to educate children to be welcoming and hospitable to the pilgrim and *Mu'tamir*, especially for the people of the two sanctuaries (Makkah and Madinah). Al-Fihry, may Allaah have mercy on him, said describing his arrival for *Hajj*: “*We reached Makkah and the people of Makkah and their children were clinging to people, teaching them about the rituals and showing them the way (around Makkah). They had trained their young children to do so and had memorized invocations and supplications of Hajj.*”

In it are clear signs:

Allaah Says:

﴿إِنَّ أَوَّلَ بَيْتٍ وُضَعَ لِلنَّاسِ لِلَّذِي يَكْتَبُهُ مُبَارَّكًا وَهُدًى
لِّلْعَالَمِينَ ٦٦ فِيهِ مَا يَنْتَهُ بَيْنَ نَعْدَدٍ﴾.

«Indeed, the first House [of worship] established for mankind was that at Bakkah [i.e. Makkah]-blessed and a guidance for the worlds. In it are clear signs [such as] the standing place of Abraham» [Qur'aan 3: 96-97]

Some other signs:

- The soul's longing for this place and the heart is drawn toward it.
- It was the first house established for worship on earth.
- There is no house more blessed than it.
- It is a landmark of guidance to the whole world.
- It reminds us of the standing places of Ibraaheem (Abraham), may Allaah exalt his mention.
- It is generally safe for humans, animals and trees. (They are protected).
- Another one of its signs is the blessed *Zamzam* water and the Black Stone that descended from Paradise.

The different conditions of committing a forbidden act:

Refraining from committing the acts that are forbidden during *Ihraam* is an honoring of Allaah's sacred ordinances and what He forbids. The one who commits one of these acts without the need to do so has sinned and must offer an expiation. As for someone who is compelled to commit one of these forbidden acts due to illness, extreme cold... etc. then it is permissible and not considered a sin, however the person must offer an expiation, which is fasting three days, or feeding six poor people in the *Haram* or sacrificing a ewe for the poor people of the *Haram*. If

someone commits one of these acts due to forgetfulness, ignorance, by force or while asleep then there is no sin or ransom, but he is obliged to discontinue the forbidden act as soon as he remembers or gains awareness.

The different conditions of covering one's head:

- Covering the head with something attached to it, such as a turban, hat, cloak or *Ihraam* garments is forbidden upon men during *Ihraam*.
- It is permissible to touch your head with your hand or to carry loads on top of your head.
- It is permissible to be shaded with a tent, parasol or car.
- If someone covers their head while asleep unintentionally, they must uncover it as soon as they notice and there is no ransom.
- The one who needs to cover their head due to extremely cold weather conditions can cover but must offer a ransom.

Covering the face:

If a pilgrim is harmed by the cold on the night of *Muzdalifah* and covers his head, should he offer a ransom?

- It is not permissible for the one in the state of *Ihraam* to cover their head or face due to the authentic *Hadeeth* about a pilgrim who was killed

by his animal: "Do not cover his head nor his face." However if it is absolutely necessary to carry out this forbidden act then the person can do so and it is not a sin, but he must offer a ransom. If someone covers their head unintentionally during sleep when he is unaccountable then there is no sin and no ransom.¹

Types of *Hajj*:

- *Ifraad*: to make the intention when entering the state of *Ihraam* to perform only *Hajj*. *Al-Qiraan*: to make the intention when entering *Ihraam* of both *Hajj* and '*Umrah*.
- The best type of *Hajj* is *Tamattu'* which is making the intention of '*Umrah* during the *Hajj* months then leaving the state of *Ihraam* and entering it again for *Hajj* during the same year.
- It is mandatory for the one performing *Tamattu'* and *Qiraan* who does not reside in Makkah to slaughter a sacrifice and it is optional for the one performing *Ifraad*.
- The one who is unable to slaughter a sacrifice, should not deprive himself from the reward of *Tamattu'* as Allaah has given him an alternative.

Allaah Says:

﴿فَمَنْ لَمْ يَجْدُ فَصَيْامُ ثَلَاثَةِ أَيَّامٍ فِي الْحِجَّةِ وَسَعْقَيْدَادَ رَجَعُتُمْ﴾

1 Reported by 'Abdul-Kareem Al-Khudhayr.

«And whoever cannot find [or afford such an animal]-then a fast of three days during Hajj and of seven when you have returned [home].»

[Qur'aan 2: 196]

- The one who returns to his family between 'Umrah and Hajj has the ruling of *Ifraad* and is not obliged to slaughter a sacrifice.

Performing 'Umrah during the Hajj months:

If someone performs 'Umrah in the months of *Shawwaal*, *Thul-Qi'dah*, or the first ten days of *Thul-Hijjah* and wishes to perform *Hajj* that year, and enters the state of *Ihraam* for *Hajj*, then it is considered *Tamattu'* and it is mandatory to slaughter a sacrifice. Allaah Says:

﴿فَإِذَا أَمْنِتُمْ فَنَّ تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجَّ فَمَا أَسْتَيْسِرَ مِنَ الْهَدَىِ﴾

«And when you are secure, then whoever performs 'Umrah [during the Hajj months] followed by Hajj [offers] what can be obtained with ease of sacrificial animals.» [Qur'aan 2: 196]

This applies even if the person travels to another country after performing 'Umrah based on the most accurate opinion of scholars. However if the person returns to his own country and then returns to *Hajj*, it is considered *Ifraad* and he is not obliged to slaughter a sacrifice.¹

1 Reported by Ibn Baaz.

Leaving the state of *Ihraam* in *Hajj Tamattu'*:

Some pilgrims are confused as to how much hair to shave or cut after the '*Umrah* of *Tamattu'* and some women are confused about cutting their hair especially if their hair is layered (cut in layers). It is not mandatory to cut from each hair, however it must be cut from all sections (the front, back, right, left and middle). Women must take hold of each section and cut off around the size of a fingertip. As for the one performing *Ifraad* or *Qiraan*, it is not permissible to cut off the hair before starting the rituals of the day of sacrifice.



Meeqaats

(the locations pilgrims must not cross before entering the state of Ihraam)

Entering the state of *Ihraam* at the *Meeqaat*:

Ihraam is the first pillar of *Hajj* and it is making the intention in the heart to enter *Hajj* (the ritual). You should not cross the *Meeqaat* before entering the state of *Ihraam*. It is permissible to enter the state of *Ihraam* when traveling by plane, before reaching the *Meeqaat* as a precaution due to the speed of airplanes. The same applies if someone fears they will fall asleep or be absentminded at the time. Wearing the garment of *Ihraam* is not considered the beginning of the rituals until the intention is made in the heart. Making a condition is permissible if the person fears that something may prevent him from completing the rituals, however if someone makes a condition without a strong cause then the condition is invalid.

The *Meeqaat* of the one who has two homes:

The one who has a home located before the *Meeqaat* and a home located after the *Meeqaat* has the choice

of entering *Ihraam* from his home that is located before the *Meqaat* or to enter the state of *Ihraam* from the *Meqaat*.



The pillars and obligations of Hajj

There are four pillars of *Hajj*: *Ihraam*, standing at *'Arafah*, *Tawaaf Al-Ifaadah* (circumambulating the *Ka'bah* after throwing pebbles at the *Jamaraat*), *Sa'y* (the ritual walking between mount *Safa* and *Marwah*.)

There are seven obligations: entering the state of *Ihraam* from the *Meeqaat*, remaining in *'Arafah* until sunset, staying the night at *Muzdalifah*, throwing pebbles at the *Jamaraat*, shaving or cutting hair, staying the night at *Mina* on the nights of *Tashreeq* and the farewell *Tawaaf*.

There are many *Sunan* (optional acts) that are anything other than the pillars and obligations, some of these include: *Talbiyah*, arrival *Tawaaf*, the two *Rak'ah* of *Tawaaf*, and staying the night at *Mina* on the eighth day.

The differences between the pillar and obligation:

- The one who does not carry out a pillar of *Hajj* has not completed *Hajj* until he carries out the pillar.

- The one who leaves out an obligation must slaughter a sacrifice in the *Haram* for the poor and if he is unable to then he must fast ten days.¹
- The one who leaves out one of the *Sunan* does not have to expiate however he has missed out on the perfection (of *Hajj*), and the virtue and great reward. The successful person is the one who abides by the Prophet's guidance in *Hajj* out of love for him, following him and complying with his words, **"Take [learn] your ritual acts from me."**²



1 The Permanent Committee.

2 Reported by Muslim (1297), Abu Daawood (1970) and Al-Bayhaqi (9524, 9796) and Al-Albaani ruled it as authentic.

The day of Tarwiyah

(the day of fetching water and quenching thirst)

The names of the different days of *Hajj*:

- The eighth day is the day of *Tarwiyah* [the day people would quench their thirst with water in preparation for '*Arafah* as there was no water there at that time.]
- The ninth day is the day of '*Arafah*.
- The tenth day is the day of *An-Nahr* (sacrifice).
- The eleventh day is the day of *Al-Qarr* (settling) [as they settle in *Mina* after going from one ritual to another.]
- The twelfth day is the day of the first *Nafr* [departure from *Mina*.]
- The thirteenth day is the day of the second *Nafr* [departure from *Mina*.]

Most local *Hajj* groups set out on the seventh day and so the pilgrim must accustom himself to making optimum use of all his time and every moment in the remembrance of Allaah and chanting the *Talbiyah*.

The pilgrim should remember that *Hajj* is a struggle and must have patience and await his reward with Allaah. He should also refrain from harming other Muslims and a person's reward is based on the extent of hardship. The one who falls into a deep sleep on the coach must repeat ablution before starting *Tawaaf*. As for women, *Sufrah* (yellow liquid) and *Kudrah* (dull liquid) after purification from menses does not prevent a woman from performing *Tawaaf*.

The rituals of the eighth day:

- It is a *Sunnah* for the pilgrim to pray the five obligatory prayers in *Mina* starting from the noon prayer. He shortens the prayers but does not join them.
- The pilgrim performing *Hajj Tamattu'*bathes and then enters the state of *Ihraam* for *Hajj* saying, "*Labbayka Allaahumma Hajjan*" (I am here at your service O Allaah for *Hajj*).
- As for the ones performing *Hajj Ifraad* or *Qiraan* they remain upon their *Ihraam*.
- It is *Sunnah* to stay this night at *Mina* so ensure that you rest in preparation for standing at *'Arafah*.

Staying the ninth night:

Staying overnight at *Mina* on the ninth is recommended for pilgrims and it is the *Sunnah* of the

Prophet, *sallallaahu 'alayhi wa sallam*, however if it is necessary to go to 'Arafah on this night then it is fine to do so.

Some manners when riding the *Hajj* coaches:

- Reviving the *Sunnah* of *Talbiyah* while on the way to 'Arafah and when returning from there until throwing the pebbles at *Jamrat Al-Aqabah*.
- Being at the service of the passengers as it is a great honor.
- Making space for others and giving up space for others.
- Helping to keep it in order and clean.
- Handing out pamphlets and lectures.
- Treating women well as they are weaker than men and are dressed in *Jilbaab* covering their faces, and are therefore in need of greater care and help. You should have patience with them and not get weary with them.
- Commanding the driver with good and forbidding evil and also calming them and consoling them.



The Day of 'Arafah

Taking provisions for the day of 'Arafah:

Allaah Says:

﴿وَتَرْوِدُوا فَإِنَّكَ حَيْرَ الْزَادِ الْمُهُوَى وَتَقُونُ يَتَأْوِى الْأَلَبِبِ﴾

«And take provisions, but indeed, the best provision is fear of Allaah. And fear Me, O you of understanding.» [Qur'aan 2: 197]

Some of the provisions before heading to 'Arafah:

Worldly provisions:

1. Taking necessary food and medication.
2. Preparing shelter from the cold in *Muzdalifah*.
3. Finding out the camp location at 'Arafah.

Afterlife provisions:

1. Taking a booklet of supplications.
2. Taking money to give as charity. The Prophet, *sallallaahu 'alayhi wa sallam* said: **“The good be-**

havior of *Hajj* is to feed food [to the hungry] and kind speech.”¹

Preparing for the great standing:

You have exerted effort to reach *'Arafah* and it has now neared. Doesn't it require some special preparation? These are some ways to prepare for it:

Asking Allaah the Almighty to make you successful in seizing this opportunity, getting to know its virtue and the condition of the *Salaf* on this day, preparing the heart and staying away from frivolous talk, selecting companions who encourage you to do good, taking a copy of the Qur'aan with you and a book of supplications, in addition to money to give as charity, spending money on your brothers/sisters and sleeping at an early hour to have the energy and strength for worship.

Giving charity at *'Arafah*:

Hakeem ibn Hizaam, may Allaah have mercy on him, attended *'Arafah* with one hundred slaves, one hundred camels, one hundred cows and one hundred ewes. He said: “These are all for Allaah's (sake), and he freed the slaves, and ordered for the animals to be slaughtered.”²

1 Al-Albaani ruled it as sound (*Hasan*).

2 Al-Haafith ibn Rajab, may Allaah have mercy on him, said: “Hakeem ibn Hizaam may Allaah be pleased with him, stood on the day of *'Arafah* and he had one hundred (collared) camels and one hundred slaves. He freed his slaves and people cried out weeping and invoking Allaah saying, O Allaah

Friday and 'Arafah:

Standing at 'Arafah on Friday is more virtuous than standing on other days. This is because two of the best days have been joined along with the two times when invocation is answered. It also coincides that the Prophet, *sallallaahu 'alayhi wa sallam* stood at 'Arafah on a Friday and it is the day that Allaah completed His religion. It also reminds the pilgrims of the Day of Judgment which will occur on a Friday.¹

The Sunnah on the day of 'Arafah:

Ibn Al-Qayyim, may Allaah have mercy on him, said: "It was the Prophet's way to eat (not fast) on the day of 'Arafah at 'Arafah due to the Hadeeth: **"The people doubted whether the Prophet, *sallallaahu 'alayhi wa sallam* was fasting on the day of 'Arafah so a cup of milk was sent to him which he drank at forenoon on the day of 'Arafah and people saw him."**² 'Ataa', may Allaah have mercy on him, said: "The one who eats (doesn't fast) on the day of 'Arafah in order to strengthen himself to invoke Allaah will have the same reward as the one who fasts."³

your slave has freed his slaves and we are your slaves so set us free. This is also happened to people with Ar-Rasheed." Lataa'if Al-Ma'aarif (page 284).

1 A summary of what was reported in the book *Zaad Al-Ma'aad* (1/60).

2 Reported by Al-Bukhaari (1662) and Muslim (1123).

3 Reported by 'Abdur-Razzaaq in his book *Musannaf 'Abdur-Razzaaq* (4/284).

Namirah mosque:

- It is recommended to leave for '*Arafah* after sunrise and it is permissible to leave before.
- It is *Sunnah* to enter '*Arafah* after *Thuhr* and '*Asr* prayers and it is fine to enter before that and pray.
- One must pay attention to the boundaries of '*Arafah' by the yellow signs ensuring that you have entered, as *Hajj* is '*Arafah*. If you are occluded by the busy crowds and afraid that you may not enter within time, you must descend from the bus and walk.*
- The front of Namirah mosque is not part of '*Arafah*, as for the back it is within the boundaries of '*Arafah*.

The supplications recited when on the way to '*Arafah*:

When the Prophet's companions were with him on their way to '*Arafah*: "The one chanting the *Talbiyah* would do so and nobody would stop him, and the one saying *Takbeer* would do so and nobody would stop him." The *Sunnah* concerning the supplications of *Hajj* is for each person to recite them alone and not to intentionally recite them together collectively. (The meaning of chanting collectively is to all be reciting *Tahleel* or *Takbeer*).¹

¹ Reported by Ibn 'Uthaymeen, may Allaah have mercy on him, in his book *As-Sharh Al-Mumti'* (7/111).

Congratulations to them:

Congratulations to the pilgrims by the Prophet's saying: **"There is no day on which Allaah frees more of His slaves from Fire than the day of 'Arafah, and He verily draws near then boasts of them before the angels, saying: 'What do they seek?'"**¹ This reminds us to take advantage of this good time with righteous deeds and supplicating and invoking Allaah. The Prophet, *sallallaahu 'alayhi wa sal-lam*, said: **"The best invocation is that of the day of 'Arafah and the best that anyone can say is what I and the prophets, may Allaah exalt their mention, before me have said: *La ilaaaha illallaah wahadahu la shareeka lahu lahu al-mulk wa lahu al-hamد wa huwa 'ala kullishay'in qadeer*. [None has the right to be worshipped but Allaah alone, Who has no partner. His is the dominion and His is the praise and He is Able to do all things.]"**²

The Prophetic supplications:

Some of the greatest things that help us invoke Allaah with sincerity and humility: the heart being present during invocation, separating yourself from distractions and sensing the closeness of Allaah and His generosity. Some of the things asked for in Prophetic supplications include, forgiveness, mercy, sin-

1 Reported by Muslim (1348).

2 Reported by At-Tirmithi (3585) and Al-Albaani ruled it as sound (*Hasan*).

cere devotion, provision, to be set free (from the Fire), pardon and well-being, protection, health, guidance, piety, chasteness, richness, being safeguarded/sheltered, victory, security and the greatest of them all: the Highest *Firdaws* and the enjoyment of seeing His face, the Most Merciful.

(Invocation) and asking Allaah in private:

Al-Fudhayl, may Allaah have mercy on him, stood at 'Arafah and people were invoking Allaah. He wept the weeping of a mourning woman and his weeping had prevented him from invoking Allaah. When the sun was about to set he raised his head and said: "O Allaah even if You pardon me, I am ashamed of the sins I have committed."

The people of forgiveness:

Ibn Al-Mubaarak, may Allaah have mercy on him, said: "I came to Sufyaan At-Thawri, may Allaah have mercy on him, on the afternoon of 'Arafah. He was kneeling down on his knees with his eyes streaming with tears. I said to him: "Who is in the worst condition at this gathering?" He replied: "The ones who think that Allaah will not forgive them."

Al-Fudhayl, may Allaah have mercy on him, looked at how people made *Tasbeeh* (glorifying Allaah) and how they wept in the afternoon on the day of 'Arafah. He said: "If these people went to a man and asked for the sixth of a dirham, do you think he would reject them?" They replied in the negative. He said: "By

Allaah, Allaah grants forgiveness easier than a man would give them the sixth of a dirham.”

A reminder of the afterlife:

One of the greatest characteristics of Allaah's pure servants is that the afterlife is present in their hearts. Allaah Says:

﴿إِنَّا أَخَذْنَاهُمْ بِخَالِصَةٍ ذَكْرَى الدَّارِ﴾

«Indeed, We chose them for an exclusive quality: remembrance of the home [of the Hereafter].» [Qur'aan 38: 46]

The pilgrim is near to this: he has parted with his family, and country and this reminds him of the great departure. Removing his clothing and altering his appearance with the garments of *Ihraam* reminds him of departing this world in his shroud. The gathering of people on the plain of 'Arafah with their voices raised and the diversity of their languages, reminds him of the great gathering (the Day of Judgment). Allaah Says:

﴿يَوْمَ هُمْ بَرِزُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَحْدَةُ الْفَهَارِ﴾

«The Day they come forth nothing concerning them will be concealed from Allaah. To whom belongs [all] sovereignty this Day? To Allaah, the One, the Prevailing.» [Qur'aan 40: 16].

Some rulings concerning the day of 'Arafah:

- You must not depart from 'Arafah before sunset.
- You may not attend this gathering again so beware of wasting the precious moments and don't occupy yourself at this time with other things.
- Make invocation for the less fortunate Muslims.
- Make sure you are in a pure state (ablution) before embarking the bus for prayer in case there is no time.
- It is permissible to join *Maghreb* and *'Ishaa'* prayers at 'Arafah for those delayed by the crowds and are afraid the time of prayer may pass. If someone is stuck on the bus he should pray where he is if he is unable to descend. If the person is able to descend then it is mandatory to do so and if possible they should make ablution, if not then *Tayamum* (dry ablution).
- It is permissible for the passengers of the bus to hasten to leave after midnight even if there are both weak and strong people.

The pilgrim's condition on the day of 'Arafah:

The pilgrim should show his insufficiency and need for His Lord, as Moosa (Moses), may Allaah exalt his mention, said, Allaah Says:

﴿رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾

«*My Lord, indeed I am, for whatever good You would send down to me, in need.*» [Qur'aan 28: 24]

And Ayoob (Job), may Allaah exalt his mention, who called upon his Lord saying, Allaah Says:

﴿وَلَيَوْبَ إِذْ نَادَى رَبَّهُ أَنِي مَسَّنِي الْضُّرُّ وَأَنَّتَ أَنْحَمْ
الرَّحِيمَنَ﴾.

«*And [mention] Job, when he called to his Lord, "Indeed, adversity has touched me, and You are the most merciful of the merciful."*»

[Qur'aan 21: 83]

And Yoonus (Jonah), may Allaah exalt his mention, called upon his Lord in the darkness, Allaah Says:

﴿وَذَا الْتُّونِ إِذْ ذَهَبَ مُغَضِّبًا فَظَنَّ أَنَّ لَنْ فَقِيرَ عَلَيْهِ فَنَادَاهُ
فِي الظُّلْمَتِ أَنَّ لَا إِلَهَ إِلَّا أَنَّتْ سُبْحَنَكَ إِنِّي كُشِّطْتُ مِنِ
الظَّلَمِيْنَ﴾.

«*And [mention] the man of the fish [i.e. Jonah], when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darkness, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers."*» [Qur'aan 21: 87].

Unity and the oneness of Allaah:

With the pilgrim's departure from 'Arafaat under the banner of *Takbeer*, the oneness of Allaah and

Tahleel (glorification of Allaah) with their diverse languages, skin colors and different countries of origin, we grasp the importance of Islaamic creed and its role. We also see that it is a pillar and banner that the *Ummah* can unite under to attain its honor and glory.



The Night of Muzdalifah

Some of the rulings concerning *Muzdalifah*:

- It is fine for people who have weak ones among them and enter *Muzdalifah* after midnight, to continue on their way to *Mina*, chanting the *Talbiyah* and they are not required to stay and sleep even though it is the *Sunnah*.
- It is better to sleep and rest this night rather than spending the time speaking/chatting following the example of the Prophet, *sallallaahu 'alayhi wa sallam*, in preparation for the acts of the day of sacrifice.
- It is not mandatory to collect pebbles from *Muzdalifah*, it is permissible in *Mina*.
- It is not permissible to stone the *Jamrah* before midnight on the night of sacrifice, nor to perform *Tawaaf Al-Ifaadah*.

The one who misses the standing in *Muzdalifah*:

The one who misses the standing in *Muzdalifah* until dawn, when he was able to enter by disembark-

ing from the bus and walking, must offer a sacrifice because he missed this compulsory act. But if he cannot sacrifice he must fast ten days.¹

The one who is unable to disembark the bus and walk to enter *Muzdalifah* until dawn enters, doesn't have to offer a sacrifice.² The same goes for the one accompanied by a helpless person or women whom he fears for or if the person is harmed by leaving his companions.

Taking provisions:

Allaah Says:

﴿وَتَرْزُّقُونَ فَإِنَّكُمْ خَيْرُ الْزَّادِ النَّقْوَىٰ وَأَنَّقُونَ يَتَأْوِلُ الْأَتْبَبُ﴾.

«And take provisions, but indeed, the best provision is fear of Allaah. And fear Me, O you of understanding» [Qur'aan 2: 197]

The pilgrim should take what he needs to keep himself healthy to help him complete his pilgrimage and worship. The night of *Muzdalifah* may be cold so he should prepare for standing in open areas (outside) and take something to wrap himself in, and this can enable him to apply this *Hadeeth*: the Prophet, *sallallaahu 'alayhi wa sallam*, said: **“Whoever has extra provision must give it to the one who does**

1 Reported by Shaykh Ibn Baaz, may Allaah have mercy on him.

2 Reported by Shaykh 'Abdur-Rahmaan Al-Barraak, may Allaah have mercy on him.

not have.”¹ Generosity and altruism are acts of righteousness during *Hajj*.

Tranquility, tranquility:

- This night is a night of fatigue, pain and hardship, so remember; Allaah Says:

يَأَيُّهَا الَّذِينَ آمَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَأَنْقُوْا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٧﴾

«O you who have believed, persevere and endure and remain stationed and fear Allaah that you may be successful.» [Qur'aan 3: 200]

- This night is a night of severe trouble and difficulty but the Prophet, *sallallaahu 'alayhi wa sal-lam*, said: **“You will be rewarded according to your hardship.”²**
- This night is where your morals are put to test, but the Prophet, *sallallaahu 'alayhi wa sal-lam*, said: **“Do not get angry and you have Paradise.”³** This was the Prophet's, *sallallaahu 'alayhi wa sallam*, slogan: **“Tranquility... tranquility.”⁴**

1 Reported by Abu Daawood (1663) and Al-Albaani ruled it as authentic.

2 Reported by Muslim (1211), Al Bukhaari (1787) and Al Haakim (1733) and Al-Albaani ruled it as authentic.

3 Reported by At-Tabaraani (2353) and Al-Albaani ruled it as authentic.

4 Reported by Muslim (1218) and Abu Daawood (1663) and Al-Albaani ruled it as authentic.

Awaiting your reward with Allaah:

In the midst of this gathering of people, and the busy crowds, the Muslim remembers the congestion of the Day of Resurrection. The day humans will have only a space for their feet. The congestion of departing from 'Arafah requires patience and tranquility, and awaiting your reward with Allaah reduces and relieves the suffering that a Muslim endures.

But that it is registered for them as a righteous deed:

Dear brothers and sisters, those who were delayed on buses, who were deprived of sleep, and nourishment who did not get sufficient rest or proper washroom facilities, remember that your Prophet, *sallalahu 'alayhi wa sallam*, said: **"Hajj and 'Umrah are for the sake of Allaah."**¹ Allaah Says:

﴿ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ طَمَأْ وَلَا نَصَبٌ وَلَا مَخْصَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْهُرُونَ مَوْطَنًا يَغْيِطُ الْمُكْفَارَ وَلَا يَنَالُونَ مِنْ عَذَابٍ نَّيَّلًا إِلَّا كُثُبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَحَدًا مُّحْسِنًا﴾.

«That is because they are not afflicted by thirst or fatigue or hunger in the cause of Allaah, nor do they tread on any ground that enrages the disbelievers, nor do they inflict upon an enemy any infliction but that it is registered for them

1 Reported by Abu Daawood, At-Tayaalisi (1662) and Ahmad (27286).

as a righteous deed. Indeed, Allaah does not allow to be lost the reward of the doers of good.»

[Qur'aan 9: 120]

Al-Mash'ar Al-Haraam:

Allaah Almighty Says:

﴿فَإِذَا أَفَضْتُم مِّنْ عَرَفَاتٍ فَادْكُرُوا اللَّهَ عِنْدَ الْمَشْعُرِ الْحَرَامِ﴾.

«But when you depart from 'Arafaat, remember Allaah at Al-Mash'ar al Haraam.» [Qur'aan 2: 198]

Al-Masha'ar Al-Haraam: Muzdalifah is a place to remind us of Allaah's guidance to us: He guided us to Islam, guided us to the *Sunnah*, guided us to love His worship and rituals. He guided us to the performance of His rituals and to respond to His appeal. Those who truly committed themselves to His guidance, deserve to be guided on the path on the Day of Resurrection.¹ The Prophet, *sallallaahu 'alayhi wa sal-lam*, said: “O Allaah, help me in remembering you, in offering thanks to you, and in worshipping you properly.”

¹ Guidance is to the straight path, as for the path of resurrection it is said: to stay steady on the path.

The *Sunnah* on the night of the Gathering (*Muzdalifah*)¹:

The *Sunnah* is to pray *Maghrib* and *'Ishaa* in *Muzdalifah* and stay until dawn. It is permissible for the weak and their companions to leave after midnight, although some scholars say when the moon sets to and this is the prudent choice.

The *Jihaad* (struggle) of every weak person:

When you reflect upon the suffering of the night of *Muzdalifah* and the intensity of the crowds during circumambulation, you can see the reality of this *Hadeeth*: the Prophet, *sallallaahu 'alayhi wa sallam* said: "**Hajj is the *Jihaad* of every weak person.**"² Also the saying of the Prophet, *sallallaahu 'alayhi wasallam*, to women: "**Your *Jihaad* is Hajj.**"³

The magnanimity of men is manifested in *Hajj* when it comes to caring and protecting their wives. A man is required to remain patient with his wife, even if she gets her menses and is forced to delay, or to return because of her, following the example of the Prophet, *sallallaahu 'alayhi wa sallam*, and how he consoled 'Aa'ishah, may Allaah be pleased with her, when she got her menses.

1 Gathering is another name of *Muzdalifah*. It was called gathering as people gather there the night before 'Eed. This is taken from *Quraysh* and others.

2 Reported by Ibn Maajah (2902) and Al-Albaani ruled it as sound (*Hasan*).

3 Reported by Al-Bukhaari (2875).

Leaving *Muzdalifah*:

- The *Sunnah* is to pray *Fajr* in *Muzdalifah* as soon as the time enters upon hearing the call to prayer. However this is after making sure that the time is correct and to be in the direction of the *Qiblah* and do not just imitate others.
- The Prophet, *sallallaahu 'alayhi wa sallam*, remained in *Muzdalifah* making supplication after *Fajr* until the morning brightness. So exert effort in making supplication and leave before sunrise.

Departing from *Muzdalifah*:

Allaah Says:

﴿ ثُمَّ أَفْيَضُوا مِنْ حَيْثُ أَكَانُوا فَأَكَانُوا مُنَذَّرِينَ وَأَسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴾

«*Then depart from the place from where [all] the people depart and ask forgiveness of Allaah. Indeed, Allaah is Forgiving and Merciful.*» [Qur'aan 2: 199]

- «*Then depart*» from *Muzdalifah* to *Mina*. «*From the place from where [all] the people depart*» since the time of Ibraaheem (Abraham), may Allaah exalt his mention, until now, and this it to stone the *Jimaar*, slaughter the *Hady*, to circumambulate the *Ka'bah*, perform *Sa'y* (the ritual walking between *Safa* and *Marwah* and to spend the night in *Mina*.

- «*And ask forgiveness of Allaah*» due to the defects or neglect that can happen in worship and we thank Allaah for His blessings and granting us success in this great blessing.



The day of Sacrifice

Midnight:

Midnight is the time occurring in the middle of *Maghrib* and *Fajr* and is not twelve o'clock at night. Knowing the time of midnight is important for the pilgrim in order not to delay the prayer of '*Ishaa'* until after this time, and to not leave *Muzdalifah* before this time. The pilgrim must spend more over half of the night on every night of *Tashreeq* in *Mina*, and all the acts of the day of sacrifice including the stoning, slaughtering, shaving, circumambulation, *Sa'y* are not valid before midnight on the tenth of *Thul-Hijjah*.

Acts of the Day of Sacrifice:

- The acts of the tenth day: the stoning, slaughtering, shaving or trimming of hair, circumambulation, and *Sa'y*. It is permissible to advance and delay, meaning you can complete the acts in whatever order you wish.
- The correct opinion is that stoning *Jamrat Al-Aqabah* is enough for leaving the state of *Ihraam* -*Sughra* (all the forbidden acts of *Ihraam* are

permissible except for intimacy) but if one also shaves his hair or performs circumambulation, then it is better.

- Leaving the state of *Ihraam-Kubra* (all the forbidden things during *Ihraam* are permissible) can only be done by the stoning, shaving or trimming hair, circumambulation and *Sa'y*.
- It is enough to think it is highly likely that the pebbles have fallen in the basin for it to be valid.
- The only one who can appoint someone to stone on their behalf is the incapable person.
- It is permissible to leave a day or more between circumambulation and *Sa'y*, and it is permissible to perform *Sa'y* before circumambulation.
- It is permissible to delay *Tawaaf Al-Ifadah* until the end and it replaces farewell *Tawaaf* even if the person performs *Sa'y* along with it.

Shaving and trimming hair:

- Shaving is removing hair with a razor and trimming is to cut hair from all sections of the head with scissors or shaving machine.
- Shaving is the best: because the Prophet, *sallal-laahu 'alayhi wa sallam*, made supplication for the ones who shave three times and the one who trims once.

- If someone is bald then there is no shaving and no ransom, as for someone with a shaved head, it is recommended to pass the razor over his head, as there will be something to shave.
- Women gather their hair and trim from it the amount of a fingertip.

Restricted *Takbeer*:

The restricted *Takbeer* starts after prayers for the pilgrims, after *Thuhr* prayer on the tenth day. Shaykh 'Abdul 'Azeez ibn Baaz, may Allaah have mercy on him, mentioned that the worshiper asks forgiveness (saying *Astaghfirullaah*) three times after finishing his prayer and then says: 'O Allaah, You are As-Salaam and all peace is from you, blessed are You, O Possessor of majesty and honor.' Then he chants *Takbeer*, what Allaah wills him to and he then returns to the usual supplications recited after prayer. Allaah Says:

﴿ هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا إِلْحَسْنُ ﴾

«Is the reward for good [anything] but good?» [Qur'aan 55: 60].

The Prophet, *sallallaahu 'alayhi wa sallam*, said: "As for your throwing [pebbles] at the *Jimaar* [pillars], [the reward] will be stored for you. As for shaving your head, for each hair that falls you will gain reward. When you circumambulate the house [Ka'bah]

the state of your sins, will be just like the day your mother gave birth to you.”¹

If the pilgrim thinks well of his Lord, and strengthens his hope and his longing for the grace and reward of Allaah, Allaah will bestow upon him those favors and grant him reward that pleases him and adorns his record on the Day of Resurrection.

Types of circumambulation:

- Circumambulation of arrival: it is performed when the pilgrim reaches Makkah, and is *Sunnah* for the one performing *Hajj Ifraad* and *Qiraan*. As for the one performing *Hajj Tamattu'*, he is obliged to perform the circumambulation of '*Umrah*'.
- Circumambulation of *Ifaadhah*: it is called the circumambulation of visiting, and is performed after leaving *Muzdalifah* on the day of sacrifice or after it. It is one of the pillars of *Hajj*.
- Farewell circumambulation: it is performed after completing the rituals of *Hajj* when you are determined to leave Makkah. It is obligatory upon every pilgrim except for the woman on her menses.
- Revealing the right shoulder (*Idhtibaa'*) is done for the circumambulation of arrival and specific-

¹ Reported by At-Tabaraani and Al-Albaani ruled it as sound (*Hasan*).

cally for '*Umrah* as well as *Raml* (hurrying in circumambulation/*Sa'y*).

Removal of suspicions and rumors:

When we contemplate the legality of the *Sunnah* of *Raml* (hurrying) in the first three rounds of circumambulation, we realize the significance of the Prophet's concern, *sallallaahu 'alayhi wa sallam*, in relation to removing suspicions and rumors. The reason behind *Raml* (hurrying), was the widespread rumor that the fever of Yathrib (Madeenah) had afflicted the Muslims and weakened their strength. So, the Prophet, *sallallaahu 'alayhi wa sallam*, ordered his Companions to hurry and prove that the rumors were false. Rumors lead to internal weakness and internal psychological defeat.

Surrendering and following:

When 'Umar Al-Faarooq, may Allaah be pleased with him, approached the Black Stone he would say: "No doubt, I know that you are a stone and can neither harm anyone nor benefit anyone. And had I not seen Allaah's Messenger, *sallallaahu 'alayhi wa sallam*, kissing you I would not have kissed you."¹

Al-Haafith Ibn Hajar, may Allaah have mercy on him, said: "This saying of 'Umar, may Allaah be pleased with him, displays surrendering to the Sharee'ah in religious matters and perfectly following when the meanings of certain matters

¹ Reported by Al-Bukhaari and Muslim.

*have not been revealed. This is a great rule when following the Prophet, sallallaahu 'alayhi wa sallam, and his actions even when the wisdom behind it is unknown."*¹

Some rulings concerning circumambulation:

- Circumambulation starts in alignment with the Black Stone. The person says Allaahu Akbar (Allaah is the Greatest) once and points towards the Black Stone with the right hand and does not stop.²
- Being in alignment with the Black Stone is estimated and the person should follow the signs.
- A condition of valid circumambulation is to make sure the *Ka'bah* is on your left the whole circumambulation.
- It is recommended to touch the Yemenicorner, however if it is hard to reach, it is not legitimate to indicate or to make *Takbeer* when you are aligned with it.

1 Reported by Ibn Hajar in his book *Fat-h Al-Baari* (3/463).

2 Does he say *Bismillaah* (In the name of Allaah) with *Takbeer* at the start of the circumambulation? Al Albaani, may Allaah have mercy on him, said: "Saying *Bismillaah* is something I haven't seen in any authentic Hadeeth by the Prophet, sallallaahu 'alayhi wa sallam, but it is authentically narrated by Ibn 'Umar, may Allaah be pleased with him, that when he touched the Black Stone he would say: "Bismillaah Allaahu Akbar". This is also the opinion chosen by the Permanent Committee, Ibn Baaz, Ibn 'Uthaymeen, Ibn Jibreel and others, may Allaah have mercy on them. Perhaps it is more correct to say that it is permissible but not *Sunnah* or recommended.

- A person can pray the two *Rak'ahs* of circumambulation anywhere in the Sacred Mosque.
- It is fine to circumambulate in the hallway and all the floors as long as you are inside the Sacred Mosque.
- The one who has trouble performing circumambulation due to illness, fatigue or the intensity of the crowds can circumambulate by being carried by someone or in a wheelchair. You cannot appoint someone to perform circumambulation on behalf of you.
- If a woman prevents or stops menstruation by taking pills and is completely dry, then her circumambulation is valid after bathing.
- When the *Iqaamah* for prayer is heard the person should pray with the people, and then complete his circumambulation from where he stopped.¹
- If a person has doubt concerning the number of rounds he has performed, he should base on certainty which is the lowest number. However, if he doubts after leaving the circumambulation or the *Sa'y* there is no significance in it, and it is only a whispering from the devil.²

1 Reported by Ibn 'Uthaymeen, may Allaah have mercy on him.

2 There are other rulings of circumambulation that were not mentioned, including the recommendation of saying "O Lord give us good in this world..." between the two corners, that it is obligatory to perform the seven rounds continuously. If the person stops for a short period due to an excuse then this is fine, but if he stops for a long time he must

Some rulings concerning the circumambulation of *Ifaadhah*:

- The pilgrim comes to the *Ka'bah* to perform seven rounds of the circumambulation of *Ifaadhah*. He should not expose his right shoulder (*Idh-tibaa'*) nor should he hurry.
- The first *Sa'y* is sufficient for the ones performing *Hajj Qiraan* and *Ifraad* if they performed it after the circumambulation of arrival.
- Hair is not cut after circumambulation of *Ifaadhah* and *Sa'y*, if it was cut or shaved before.
- It is permissible to leave a day or more between circumambulation and *Sa'y* but the *Sunnah* is to perform them one after the other, and it is permitted to perform *Sa'y* before circumambulation.
- It is permitted to delay circumambulation of *Ifaadhah* to the end of *Hajj* and it replaces the farewell circumambulation, even if *Sa'y* is delayed along with it.
- It is better for the woman who fears that menstruation will begin, to undertake the circumambulation of *Ifaadhah* (and not delay it).

repeat it. Also, it is disliked to force your way to the Black Stone if it is too crowded and it is not permitted to perform circumambulation inside the *Hijr*, and it is desirable to be as near to the *Ka'bah* as possible. Also, it is not permissible to specify a certain supplication for each round and so on.

- The person drinks from *Zamzam* water and then returns to *Mina* and stays there for the three days and nights of *Tashreeq*.
- The person should not enter the *Mas'aa* (the place where the *Sa'y* i.e., ritual walking is performed) and he shouldn't walk on the roof of the *Mas'aa* during circumambulation unless it is necessary due to the crowds and there is no choice but to walk on the roof. In this case the circumambulation is valid.¹

Some incidents of the *Salaf* (the predecessors) concerning *Zamzam* water:

'Abdullaah Ibn Al-Mubaarak, may Allaah have mercy on him, reported that when he performed *Hajj*, he approached *Zamzam* water and said: "O Allaah, the Prophet, *sallallaahu 'alayhi wa sallam*, said: "**The water of *Zamzam* is for whatever it is drunk for**" and I am drinking it to quench the thirst of the Day of Resurrection.

Delaying the circumambulation of *Ifaadah*:

The approved opinion/ruling is that the circumambulation of *Ifaadah* should not be delayed until after the month of *Thul-Hijjah* only if there is an excuse, such as the sick person who cannot perform circumambulation by walking or being carried, or a woman gave birth (is in the post-partum period)

¹ Reported by Ibn Baaz, may Allaah have mercy on him.

before the circumambulation of *Ifaadah*. However, if there is no excuse it is not permissible to delay it, instead it must be carried out before the end of *Thul-Hijjah*.¹

Some rulings concerning *Sa'y*:

- The one performing *Hajj At-Tamattu'* should not perform *Sa'y* of *Hajj* before 'Arafah. As for the ones performing *Ifraad* and *Qiraan*, they can perform *Sa'y* after the circumambulation of arrival.²
- Ablution (purity) is not required to perform *Sa'y*.
- It is recommended for men to hurry between the two green signs.
- *Sa'y* is started by going from *Safa* to *Marwah* which is considered one round then returning to *Safa* which is another round, until the person completes seven rounds.
- There is no specific supplication for *Sa'y*, except for what has been reported about making *Takbeer* and *Tahleel* on the mounts of *Safa* and *Marwah*.
- It is obligatory to cross the distance between the two mounts during *Sa'y*, but it is not obligatory to climb the mountain. It suffices to reach the-

1 Reported in the book *Sharh Al-Mumti'* (7/372).

2 Reported by the Ibn 'Uthaymeen, may Allaah have mercy on him.

balcony on the second floor of the *Mas'a* and its roof without going all the way around it.

Entering the state of *Ihraam* for *Hajj* from Makkah:

The one who enters the state of *Ihraam* for *Hajj* from Makkah should head to *Mina*, it is not permissible to perform circumambulation or *Sa'y* until coming back from 'Arafah and Muzdalifah.¹

A place of return for humankind:

Glory to Allaah the Almighty who made His House: Allaah Says:

﴿مَثَابَةً لِلنَّاسِ﴾

«... a place of return for the people» [Qur'aan 2:125]

Whenever people depart from it they yearn for it and wish to return. They go back and forth frequently but do not feel that they have spent enough time there. Allaah the Almighty has associated the House with Himself, Allaah Says:

﴿وَطَهَرْ بَيْتِي﴾

« ...and purify My House for those who perform Tawaaf ... » [Qur'aan 22: 26]

And so the hearts of those who love Allaah are attached to His House. Whenever they see its image from a distance they feel a longing toward it, and

1 Reported by Ibn Baaz, may Allaah have mercy on him.

whenever they away from it they feel alone. O Allaah keep the pilgrims and *Mu'tamireen* (people performing '*Umrah*) safe and forgive them and the believers, O Lord of the world!

Some of the reasons/wisdoms of circumambulation and *Sa'y*:

By entering the Sanctuary of Allaah you remember the security of the Day of Resurrection, and the way to achieve this security which is monotheism and avoiding polytheism. By circumambulating the *Ka'bah* you will remember the work of Ibraaheem (Abraham), may Allaah exalt his mention, his dedication, his call for *Hajj* and the *Hajj* of the prophets, may Allaah exalt their mention after him. By drinking *Zamzam* water you remember the grace of Allaah and His blessings and goodness that do not cut off over time. By performing *Sa'y* between *Safa* and *Marwah* you remember the trial of Haajar and her patience with the command of Allaah and her seeking refuge with Him.

The anguish of the day of resurrection:

When you are among the busy crowds of people circumambulating the *Ka'bah* and it becomes difficult to breathe, in the crowded atmosphere and the intense pressure and difficulty, then the movement slows down and you stop. Here the Muslim remembers the anguish of the Day of Resurrection and the horrors of the calamity, on the day that people are

resurrected to the Lord of the Universe. When the sun descends low on the creation and hearts reach the throat. We ask Allaah to accept from the pilgrims their *Hajj* and to save us all from the anguish of the Day of Judgment.



The days and nights of Tashreeq in Mina

Specific numbered days:

Allaah Says:

وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ ﴿٢٣﴾

«And remember Allaah during [specific] numbered days» [Qur'aan 2: 203]

The specific numbered days are the days of *Tashreeq*, and these are some of the supplications of these days:

- Unrestricted *Takbeer* for all the days.
- Restricted *Takbeer* after each obligatory prayer starting from *Thuhr* on the Day of Sacrifice until the end of the days of *Tashreeq*.
- Slaughtering the *Hady* and stoning the *Jimaar*, and the specific supplication that come along with those. In addition to all the rituals and acts of worship the pilgrim performs. Ibn 'Uthaymeen, may Allaah have mercy on him, said: "Supplica-

tion on this day includes everything you say or do in obedience to Allaah.”¹

Becoming closer to Allaah:

The heart is desolate and isolated, and it can only be removed by becoming closer to Allaah. Occupying yourself by frequently meeting with people, watching entertainment programs and all kinds amusement removes the heart’s need of being closer to Allaah, being secluded with Him and approaching Him, especially when the Prophet, *sallallaahu ‘alayhi wa sallam*, said: **“One of the greatest days to Allaah is the Day of Sacrifice and then the day of Qarr [staying in *Mina*].”²** The day of *Qarr* is the eleventh of *Thul-Hijjah* and is called the day of *Qarr* because the pilgrims settle down in *Mina* after going about performing the rituals.

Prophetic permission for those with excuses on the days of *Mina*:

- Not spending the night there due to the *Hadeeth*, the Prophet, *sallallaahu ‘alayhi wa sallam*, said: “Al-Abbaas, may Allaah be pleased with him, sought permission from the Prophet, *sallallaahu ‘alayhi wa sallam*, to spend the nights of *Mina* in Makkah

1 Reported by Ibn ‘Uthaymeen, may Allaah have mercy on him, in his book *Tafseer Ibn ‘Uthaymeen* (2/438).

2 Reported by Abu Daawood (1767) and Al-Albaani ruled it as authentic.

for his service of watering the pilgrims, and he authorized it for him.”¹

- Joining the stoning on one day, as the Prophet, *sallallaahu 'alayhi wa sallam*, authorized the camel shepherds to combine the stoning of two days on the second day.
- To stone during the night due to the *Hadeeth*, the Prophet, *sallallaahu 'alayhi wa sallam*, said: **“The shepherd stones at night and shepherds during the day.”²**

Spending the night outside of *Mina*:

It is acceptable for the one who cannot find somewhere to stay the night at *Mina*, to spend the night in the nearest location to it, if the tents are densely packed like the tents of *Muzdalifah*. The *Sharee'ah* came to protect human dignity and so does not oblige the pilgrims to meander about the streets of *Mina* in the cold with nowhere to settle or go to the bathroom, and nowhere to protect and shelter their women.

The obligatory amount of time to be spent in *Mina*:

The obligatory time to spend in *Mina* and the tents nearby is to remain there (even without sleeping) for more than half of the night, the duration of night be-

1 Reported by Al-Bukhaari (1634) and Muslim (1315).

2 Reported by Al-Bayhaqi (9959) and Al-Albaani ruled it as authentic, and is a summary extracted from his book *Manaaasik Al-Albaani*.

ing from *Maghrib* to *Fajr*, whether it is at the beginning of the night or the end or the middle and whether it is continuous or not. The pilgrim should take precautions and so if he wants to leave for Makkah from *Mina* for example, he should leave early or not leave *Mina* until after midnight in order for it to be a valid night at *Mina*.

What sort of invocation should you make during the Days of *Tashreeq*?

Allaah Says:

﴿فَيَمَنَ النَّاسُ مَن يَقُولُ رَبَّنَا وَإِنَّا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ﴿٢٠﴾ وَمَنْهُمْ مَن يَقُولُ رَبَّنَا وَإِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ﴾.

*«And among the people is he who says, 'Our Lord, give us in this world,' and he will have in the Hereafter no share * But among them is he who says, 'Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.'»* [Qur'aan 2: 200-201]

Many of the *Salaf* thought that frequently mentioning this invocation is recommended on the days of *Tashreeq*.

Those who are exempt due to an excuse:

People who are stopped by the crowds on the way from Makkah to *Mina* the night before on the nights of *Tashreeq* and cannot return to spend the night there, are not blamed. If the pilgrim wants to take precautions to spend the next night, he should stay where he is at *Mina* or its environs for over half of the night, then set out to Makkah if he wishes to.

For the one who fears Allaah:

Remaining until the thirteenth day is what Allaah recommended in His saying, Allaah Says:

﴿وَمَنْ تَأْخُرَ فَلَا إِشْرَاعَ عَنْهُ لَمَنِ اتَّقَى﴾

« ... and whoever delays [until the third], there is no sin upon him, for him who fears Allaah ... » [Qur'aan 2: 203]

He made it a sign of piety, and it is the *Sunnah* of the Prophet, *sallallaahu 'alayhi wa sallam*, as he spent all the nights of *Tashreeq* all in *Mina* and he stoned on each day. This is the most complete and best way, because there is more work by spending the night of the thirteenth and stoning during that day. In this case the person throws 21 more pebbles than the one who hastens to depart, in addition to the other acts of worship.

The one who stays on must stone the *Jamaraat* of the thirteenth day starting from after mid-day until sunset. It is not permissible to delay any of the ston-

ing until after sunset and if someone does that they have missed an obligation and must offer a sacrifice.

Be careful:

- The three days of *Tashreeq* end by sunset of the thirteenth day and with that these rituals end:
- The time of stoning the *Jamaraat*.
- The time of slaughtering the *Hady* and sacrifice.
- Unrestricted and restricted *Takbeer* for the pilgrims and non-pilgrims.
- The ban on voluntary fasting.
- It is not permissible to delay the slaughtering of the *Hady* until after the days of *Tashreeq* and if done the person is still required to slaughter to make up for it.¹



¹ Reported by Ibn Baaz, may Allaah have mercy on him.

Stoning the Jamaraat (pillars)

Servitude to Allaah and following (the *Sunnah*):

By throwing pebbles at the *Jimaar* (pillars), the pilgrim is reminded of implementing religious commands, achieving servitude and following the *Sunnah*, and not questioning the wisdom of the *Sharee'ah* that the mind cannot comprehend. By slaughtering the sacrifice, the pilgrim is reminded of how Ibraaheem(Abraham), may Allaah exalt his mention, implemented Allaah's command and that obeying Allaah should overcome abstract emotions and that it leads to good. By leaving *Ihraam* and the garments of *Ihraam*, the pilgrim is reminded of the sweetness of worship and that the outcome of responding to Allaah's commands is complete joy and happiness.

The *Sunnah* when throwing the pebbles at the *Jamraat*:

The pilgrim starts with the first *Jamrah* (*Sughra*) and when he completes that he moves slightly to the right and stands directly to the *Qiblah* for a long period invoking Allaah with his hands raised. He then

approaches the second *Jamrah* (*Wusta*) and throws the pebbles at it as well. He then moves to the left, and stands in the direction of the *Qiblah* for a long period of time and invokes Allaah raising his hands. With the busy crowds he can make invocation wherever it is possible and more humbling for him. He then approaches the third *Jamrah* (*'Aqabah*), which he stones but does not stand there for invocation.

Prolonging invocation at the *Jamaraat* is *Sunnah*:

- It is *Sunnah* to prolong invocation after stoning the *Jamrah Sughra* and *Wusta*. Sa'eed ibn Jubayr, may Allaah have mercy on him, said: "They (the Companions) would stand at the two *Jamrahs* for as long as it takes to recite *Surat Al-Baqarah*."
- The pilgrim should adhere to the etiquette of invocation and make invocation in an insistent manner. He should also show neediness and humility and say the invocations that combine asking for good in this life and the next.
- It is a form of charity (loyalty) to make invocation for those who have done good to you, such as your parents, teacher, shaykh and the angels will say: "*Ameen, and may you also be blessed with the same.*"

The appointed time for throwing the pebbles:

Jaabir, may Allaah be pleased with him, reported: "I saw the Prophet, *sallallaahu 'alayhi wa sallam*, throw (the

*pebbles) on the day of sacrifice at Dhuha (forenoon-when the sun has risen to the height of a spear until just before the sun passes its zenith). As for the next stoning it is after Zawaal (mid-day)."¹ 'Aa'ishah, may Allaah be pleased with her, reported: "The Prophet, *sallallaahu 'alayhi wa sallam* remained at Mina on the nights of the Tashreeq days throwing (pebbles) at the Jamrah when the sun had (disappeared) (mid-day)."² Ibn 'Abbaas, may Allaah be pleased with him, reported: "The Prophet, *sallallaahu 'alayhi wa sallam*, threw (pebbles) at the Jimaar when the sun had disappeared (mid-day)."³ Ibn 'Umar, may Allaah be pleased with him, reported: "We would watch (the sun) and when the sun had disappeared (at mid-day) we threw the pebbles."⁴ Zawaal (mid-day) is the time that *Thuhr* prayer enters.*

Throwing the pebbles before mid-day:

Shaykh Ibn Baaz, may Allaah have mercy on him, said: "It is not permissible to throw the pebbles on the eleventh day, the twelfth, and the thirteenth before mid-day, as the Prophet, *sallallaahu 'alayhi wa sallam*, only threw the pebbles after mid-day, and he told people to: "**Take [learn] your rituals from me.**"⁵ The fact that the Prophet, *sallallaahu 'alayhi wa sallam*, delayed throwing the pebbles until this time in spite of the

1 Reported by Abu Daawood (1971) and At-Tirmithi (894) and Al-Albaani ruled it as authentic.

2 Reported by Abu Daawood (1975) and Al-Albaani ruled it as authentic.

3 Reported by Ahmad (2635) and it is a sound narration.

4 Reported by Al-Bukhaari (1746).

5 Reported Al-Bayhaqi (9796) and Al-Albaani ruled it as authentic.

extreme heat, leaving the beginning of the day when it is cooler and easier, is evidence that it is not permissible before this time.”

The order of throwing the pebbles at the *Jamaraat*:

- The order for throwing the pebbles at the *Jimaar* is: the *Sughra* then the *Wusta* then the '*Aqabah*. If it is done in reverse, only the *Sughra* is valid and it is obligatory, if the time has not passed, to throw pebbles at the *Wusta* then the '*Aqabah*.
- The person who is unable to throw the pebbles everyday can combine them on the last day and throw the pebbles at the *Jimaar* in order; at the *Sughra* then the *Wusta* then the '*Aqabah*. He then returns and throws pebbles at the *Jimaar* of the second day and the third day.¹
- It is not permissible to believe that the *Jamaraat* (pillars) are chained devils.

Some rulings concerning the stoning of the *Jamaraat*:

- It is not valid to stone with anything other than pebbles, such as wood, cement, or dry mud.
- The number of pebbles thrown should not pass seven.
- There are several cases when it comes to the pebbles:

¹ Reported by Ibn Baaz, may Allaah have mercy on him.

1. Being sure that the pebbles have reached. In this case it is not permissible to repeat.
2. Being sure that they have not reached and in this case he must repeat.
3. To think that they most likely have reached and in this case he does not repeat.
4. To think that they most likely have not reached and in this case he must repeat.
5. To be in doubt and in this case he repeats.

- It is fine if one forgets to throw one or two pebbles, as for three then the person must offer a sacrifice.¹
- It is permissible to use pebbles that pilgrims have dropped and have not reached the basin or the pebbles they are not in need of. However, you should not take another person's pebbles without asking permission. It is also permissible to purchase pebbles.
- It is an innovation to wash the pebbles unless they are impure.

Appointing someone to throw the pebbles on your behalf:

- The ones who can appoint somebody on their behalf are the ill, elderly and incapable or pregnant woman who fears for her child, or the young child...etc.

¹ Reported by Ibn Baaz, may Allaah have mercy on him.

- A person should not throw pebbles for someone else unless they have appointed them by speech, such as saying: throw pebbles for me or by action, such as giving the person pebbles to throw on their behalf.
- The one throwing on behalf of someone must be a pilgrim. It is not permissible to appoint workers who are non-pilgrims for instance.
- The one throwing on someone's behalf must throw seven pebbles for himself first and then for the person who appointed him at the *Jamrah Sughra* and then does the same for the *Wusta* and *'Aqabah*.¹
- If the person appointed does not throw the pebbles without having a valid excuse, then he must repent and inform the one who appointed him. The one who appointed him must offer a sacrifice for not completing the stoning and he can demand the value of the sacrifice from the person he appointed on his behalf as he was the reason for this.²
- The one who appoints someone to throw the pebbles on his behalf should not start the farewell *Tawaaf* until he has ensured that his stoning has been completed.

1 Reported by Ibn Baaz, may Allaah have mercy on him.

2 Reported by the Permanent Committee.

Some rulings concerning the one who leaves *Mina* early:

- Throwing the pebbles before 'Asr prayer is easier and less crowded than throwing them directly after *Thuhr* prayer for the one leaving early.
- The person should throw the pebbles and then depart from *Mina* before *Maghrib* prayer. As for the one who stays at *Mina* he can throw the pebbles of the twelfth day even if it is after sunset.
- The one who leaves early should not throw the pebbles of the thirteenth day and the total sum of pebbles he throws for the tenth, eleventh, and twelfth days is forty nine pebbles. As for the one who remains the total is seventy pebbles.

The intention of hastening (to leave):

The one who intends to leave early, gathers his belongings and prepares to depart but the coach is delayed and does not reach until after *Maghrib* prayer, in this case the hastening is still valid and there is not expiation.¹

Based on the religious verdict of scholars who say it is permissible to stone at night, the one who intends to leave early and prepares for it and wishes to stone and then depart but it is delayed by the crowds that prevent him from reaching the *Jamaraat* until after sunset, it is permissible to throw the pebbles on

¹ Reported by Ibn Baaz, may Allaah have mercy on him.

the twelfth day and depart from *Mina* without offering an expiation.¹



1 Reported by 'Abdur-Rahmaan Al-Barraak, may Allaah have mercy on him.

The Hady, sacrifice and ransom

Some rulings concerning the *Hady*:

- The inhabitants of Makkah are not obligated to offer the *Hady* of *Hajj Tamattu'* or *Qiraan*.
- The time of slaughtering: the day of '*Eed* and the three days that follow it only.
- It is permissible to borrow money to purchase the *Hady* but it is not obligatory and it is sufficient to fast.
- The *Hady* slaughtered outside of the *Haram* such as at '*Arafaat*, or Jeddah, is not valid even if it is offered to people within the *Haram*. It must be repeated even if the person was ignorant.
- It is not permissible to slaughter the *Hady* to then dispose of it or leave it somewhere to waste (not benefit from).¹

The *Hady* (sacrifice of the pilgrim) and sacrifice of non-pilgrims:

The *Hady* is the pilgrim's sacrifice and there is also a sacrifice for people in other countries (non-pil-

¹ Reported by Ibn Baaz, may Allaah have mercy on him.

grims). The one who intends to perform *Hajj* and to offer a sacrifice (*Hady*) there and also leaves a sacrifice in his own country, cannot cut his hair or nails from the first of *Thul-Hijjah* until he slaughters his sacrifice (in his country), except for the one performing *Hajj Tamattu'*. This person should cut his hair to leave the *Ihraam* of '*Umrah*. As for the one who intends to offer the *Hady* sacrifice only then is it permissible to cut his hair and nails whenever he wishes until he enters the state of *Ihraam* and he does not come under the ruling of one offering the sacrifice. The one who has a sacrifice (in his country) and travels to *Hajj*, should not shave his hair until he slaughters the sacrifice, but if he does shave due to ignorance then there is no ransom. It is the approved opinion that stoning the *Jamrat Al-'Aqabah* suffices for leaving the state of *Ihraam Asghar* (all the things forbidden during *Ihraam* are now permissible except for intimacy).¹ Slaughtering the sacrifice is not a condition for leaving the state of *Ihraam Asghar* or *Akbar* (all the things forbidden during *Ihraam* are now permissible.)

The difference between the ransom, the *Hady* and the sacrifice:

- The sacrifice of ransom: this is what is obligatory upon the pilgrim or one performing '*Umrah* due to committing something forbidden during the state of *Ihraam* or due to not carrying out

¹ Reported by Ibn Baaz, may Allaah have mercy on him.

an obligation. It is not permissible to eat from it nor to gift it, instead it must be given to the poor.

- The sacrifice of *Hady*: this is obligatory upon the ones performing *Hajj Tamattu'* or *Qiraan* and is *Sunnah* for the one performing *Ifraad*. It must be slaughtered within the *Haram* and the person can eat from it and offer it as a gift or charity.
- The sacrifice: this is what is slaughtered in other countries and places on the days of '*Eed Al-Adha*' for the sake of Allaah and the person can eat from it and gift from it and offer some as charity.

Some of the differences between the *Hady* and sacrifice:

- The sacrifice is slaughtered in all countries, as for the *Hady* it can only be slaughtered at Makkah.
- The sacrifice is *Sunnah*, as for the *Hady* it is sometimes *Sunnah* and sometimes obligatory.
- For the sacrifice, an ewe is valid for a man and his family, but for the *Hady* it is valid for one person only.
- The sacrifice is not slaughtered before the '*Eed* prayer unlike the *Hady*.

- The one offering the sacrifice must not cut hair or nails from the beginning of the month unlike the one offering the *Hady*.



Farewell Tawaaf

Some rulings concerning the Farewell Tawaaf:

- It is fine for the pilgrim after the Farewell *Tawaaf* to sit and wait for the group (coach) to leave, or for the coach to arrive, or to have dinner or buy something he needs.
- Farewell *Tawaaf* is not obligatory upon the woman on her menses or in the post-partum period.
- It is not permissible to depart from Makkah for the one who has only the Farewell *Tawaaf* to complete and if he does leave, it is not sufficient to only perform *Tawaaf*, he must also offer a sacrifice.
- The inhabitants of Jeddah and Baheerah must also perform the Farewell *Tawaaf*.
- It is fine for someone to return to *Mina* for a reason after Farewell *Tawaaf*.

The *Tawaaf* of a woman on her menses:

- The woman on her menses does not perform the Farewell *Tawaaf* if she has performed *Tawaaf*

Al-Ifaadahah (the *Tawaaf* performed after stoning the *Jamrat Al-'Aqabah*.)

- The woman who has not performed *Tawaaf Al-Ifaadahah* cannot perform the Farewell *Tawaaf* (it is not valid) and so her guardian must remain with her until she is pure even if the group leaves.
- If it is troublesome for them to remain then they can travel but she must remain in the state of *Ihraam* and all the matters that are forbidden during *Ihraam* are permissible for her except for intimacy with her husband.
- When she is pure she must return to Makkah to perform *Tawaaf* and complete her *Hajj*.

The best among you are the best to their wives:

- In these cases, *Hajj* displays the chivalry of men when it comes to taking care of their wives and being patient with them, even when she is on her menses and are thus delayed or must return because of her. This is following the way of the Prophet, *sallallaahu 'alayhi wa sallam*, and how he consoled 'Aa'ishah, may Allaah be pleased with her, when she was on her menses.
- Some women who are shy to inform their guardians that they are on their menses can fall into forbidden (acts) and it can result in compli-

cated rulings and so this matter should be clear and treated with gentleness and patience.

And seek forgiveness from Allaah:

Allaah the Almighty has commanded His servants to seek forgiveness. When the Prophet, *sallallaahu 'alayhi wa sallam*, completed his prayer he would say *Astaghfirullaah* (I seek forgiveness from Allaah) three times and Allaah has praised His servants for their seeking forgiveness after standing in night prayers. Allaah Says:

﴿وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ﴾

«...and those who seek forgiveness before dawn.» [Qur'aan 3: 17]

And during *Hajj*, Allaah Says:

﴿ثُمَّ أَفْيِضُوا مِنْ حَيْثُ أَكَانُوا وَاسْتَغْفِرُوا اللَّهُ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ﴾

«Then depart from the place from where [all] the people depart and ask forgiveness of Allaah. Indeed, Allaah is Forgiving and Merciful.» [Qur'aan 2: 199]

This indicates that there is deficiency and a slave cannot perform worship perfectly even if he exerts effort to do so.

The last ritual: Farewell *Tawaaf*:

- The person who intends to hasten and leave during the day appointing someone to stone on

his behalf, then departs and performs the Farewell *Tawaaf*, but the person appointed throws the pebbles at night then in this case he is still considered to have hastened, but he must repeat the Farewell *Tawaaf*. If he travels without repeating it then he must offer a sacrifice.

- The one who performs farewell *Tawaaf* before slaughtering the sacrifice (*Hady*) then he must repeat *Tawaaf* as slaughtering is part of the ritual and it is not permissible to delay any ritual until after the farewell *Tawaaf*. If the person travels without doing so he must offer a sacrifice for not performing farewell *Tawaaf*.¹



1 Reported by 'Abdur-Rahmaan Al-Barraak, may Allaah have mercy on him.

A variety of rulings/matters

Serving other pilgrims:

The pilgrim and traveler serving their brothers is a great worship. Mujaahid, may Allaah have mercy on him, said: *"I accompanied Ibn 'Umar, may Allaah be pleased with him, while traveling to serve him, and he would serve me."* Similarly, one of the *Salaf* accompanied a wealthy trader to *Hajj* and when they returned the trader said: 'By Allaah I never thought there were people like him, he was generous with me even though he was in difficulty and I am wealthy. He served me even though he was a weak old man and I am young and he cooked for me when he was fasting and I was not.'

Help one another in righteousness:

Helping police and security to protect the security of *Hajj* is included in what Allaah Says:

﴿وَتَعَاوَنُوا عَلَى الْإِلَزَامِ وَالنَّقْوَى﴾

«And cooperate in righteousness and piety»

[Qur'aan 5: 2]

Some evil people mingle among the pilgrims in the crowds to assault women and steal people's be-

longings. They wait, watching out for them to enter the *Haram* with their wallets and bags. So be careful and only carry your group ID documents and what is necessary.

Monitor your heart:

The Muslim in *Hajj* should fight himself to achieve humility, the remembrance of Allaah, to recite supplications and to achieve the meaning of *Hajj* (in the heart), despite the busy crowds. The virtue attached to the heart's state in worship comes before the virtue related to the external state of worship when they oppose each other. For instance, if *Tawaaf* near the *Ka'bah* occupies you from having humility and being distant from it makes the heart more mindful, then you should choose to perform *Tawaaf* at a distance with the humility and submission. The same goes for delaying stoning the *Jamaraat* instead of stoning as soon as the time starts.

A Prophetic piece of advice:

- The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"If a calamity befalls you, do not say: if I only I had done such and such. Instead say: *Qaddar Allaahu wa ma sha' fa'al* [Allaah decrees and what He wills He does] as, if opens the door to the acts of Satan."**¹ This is a valuable Prophetic piece of advice that the pilgrims need when de-

¹ Reported by Muslim (2664).

parting and choosing roads and ways and during their traveling from one place to another.

- The one who is returning by car must rest sufficiently and not expose himself and others to danger. O Allaah keep the pilgrims safe and ease their traveling and accept from them (their *Hajj*).

Spreading the *Sunnah* and defeating innovations:

The one who witnesses the many innovations that some pilgrims commit such as wiping *Maqaam Ibraaheem* (the standing place of Ibraaheem (Abraham), may Allaah exalt his mention to gain blessings, circumambulating the “white sign” at the top of mount ‘Arafaat, or making the Bay’ah mosque a place to visit, reciting supplications that are not proven to be said at certain times, washing the pebbles of *Jimaar* and the like realizes the great blessing of the *Sunnah* and realizes the importance of inviting others to Allaah and teaching it to others warning people of the dangers of innovation.

Allaah Says:

﴿لِيَشْهُدُوا مِنْ فَضْلِنَا لَهُمْ﴾

«That they may witness [i.e. attend] benefits for themselves» [Qur'aan 22: 28]

- One of these benefits is that *Hajj* is a great opportunity for inviting others to Allaah and some of the means to do that include:

- Offering individual advice to Muslims.
- Guiding the pilgrim on how to carry out the rituals and people who speak several languages have a wider role in this.
- Using Bluetooth service.
- Spreading the mobile numbers of scholars and *Fatwa* centers among people.
- Organizing lectures by scholars for the *Hajj* groups.
- Spreading beneficial books.
- Making a guidance kit for the pilgrim in his own language.

His tongue did not cease:

Shuja' ibn Al-Waleed, may Allaah have mercy on him, said: "*I used to perform Hajj with Sufyaan may Allaah have mercy on him, and his tongue did not stop enjoining good and forbidding evil going there and returning.*" This is a behavior that the educator should assimilate in obedience to Allaah and thus the students will follow in his steps and the pilgrims will benefit. The pilgrims are in dire need of someone to guide and advise them and warn and correct them.

Until his feet were swollen:

Some pilgrims complain about their feet swelling from excessive walking or sitting for long peri-

ods of time on the coach. We must remember that this swelling of the feet during worship happened to the Prophet, *sallallaahu 'alayhi wa sallam*, as he stood in night prayer until his feet swelled.¹ This also happened to some of the *Salaf* and the *Taabi'een* (the generation who came after the Companions), such as Masrooq, Abu Al-Munthir Al-Waasiti, may Allaah have mercy on them, and others. So glad tidings to you, and great reward from Allaah if you are patient and await your reward, as Allaah does not make the reward of those who do righteous deeds in the most perfect manner lost.

Fighting the *Nafs* (self):

Hajj is an opportunity to nurture the soul in obedience and to be cautious of committing sins. Something that one should be extremely cautious of during the rituals is directing the gaze to what is forbidden as it is a weakness of the *Nafs*, in addition to falling into the relations that Allaah has forbidden. The Muslim must strive to accustom himself when moving and walking around to fulfill the rights of the road; the Prophet, *sallallaahu 'alayhi wa sallam*, said: **“Lowering the gaze [so that you may not stare at unlawful things]; refraining from doing harm to others, responding to greeting** [i.e., saying *Wa 'alaykum*

¹ Reported by Al-Bukhaari and Muslim.

assalaam to one another] and enjoining good and forbidding evil.”¹

A shameful contradiction:

A funny incident that occurred: a pilgrim was seen wearing a face mask with a cigarette in his hand and he would pull the mask off to smoke, so what was the point of wearing a mask in the first place?

Everyone is joyful:

A new Swedish Muslim revert says: something that caught my attention is that there are no entertainment venues at *Hajj* but despite that everyone is happy. Allaah Says:

﴿قُلْ يَفْعَلِ اللَّهُ وَرِحْمَتُهُ فِي ذَلِكَ فَلَيَقْرَبُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ﴾

«Say, “In the bounty of Allaah and in His mercy, in that let them rejoice; it is better than what they accumulate.”» [Qur'aan 10: 58]

Ask the people of knowledge:

Ignorance is a shameful and disgraceful enemy. An example of ignorance is someone who was bald and so shaved his moustache when leaving the state of *Ihraam*. Another example is a group of people who were following their guide in *Tawaaf* who instructs them to say supplications. The guider's *Ghutra* (head

1 Reported by An-Nasaa'i in his book *As-Sunan Al-Kubra* (11362) and Al-Albaani ruled it as authentic.

cover) fell off in the crowds. He said: “*Pick up the Ghutrah O boy*”, and the people repeated it after him! Another person performed Farewell *Tawaaf* before its appointed time and so to rectify that he did another seven rounds in the opposite direction as an ignorant person told him to do. Another person left the *Haram* and waved to the *Ka'bah* instead of performing the farewell *Tawaaf*!

Ignorance is a disease:

Another sign of ignorance is cursing and swearing at the *Jamaraat* (pillars). Also, someone was seen stoning *Jamrat Al-'Aqabah* on the tenth day with 'Eed sweets! Another two stood at the end of *Hajj* with one negotiating the other to buy his *Hajj* from him for his deceased father! Another person performed *Hajj* on behalf of his mother and thought that he had to pray the two *Rak'ah's* of *Tawaaf* in the women's section! A woman only remembered to cut her hair when she had returned to her country so an ignorant person told her that it was obligatory to send the hair to be placed at mount *Marwah*!



The end of Hajj

The day his mother bore him:

The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"He will return like the day his mother bore him."** Meaning like a white page without sin, and this is for those who have an acceptable pilgrimage. If you are one of these people, then it is only proper to preserve this clean page and if you are not one of them you must amend your neglect before it is too late. Ibn Abu Rawwaad, may Allaah have mercy on him, said: *"I lived in the time of the Companions and they strove to perform righteous deeds, and when completed them they were anxious as to whether it was accepted from them or not."*¹

Their hearts are fearful:

A great season dedicated to obedience and righteous deeds has passed by, and the believer has gathered beneficence and fear of punishment. As for the hypocrites, they have gathered offence and the assurance of being punished. 'Aa'ishah, may Allaah be pleased with her, asked the Prophet, *sallallaahu 'alayhi wa sallam*, about the verse, Allaah Says:

¹ Reported by Ibn Abu Rawwaad in his book *Lataa'if Al-Ma'aarif* (p.209).

﴿وَقَلْبُهُمْ وَجْهٌ﴾

«... while their hearts are fearful» [Qur'aan 23: 60]

She asked; are these the ones who drink alcohol and steal? He said: "No, but those who fast and pray and give charity and are afraid it will not be accepted from them."¹ Allaah Says:

﴿أُولَئِكَ يُسَرِّعُونَ فِي الْخَيْرَاتِ وَهُمْ لَا سَيِّقُونَ﴾

«It is those who hasten to good deeds, and they outstrip [others] therein.» [Qur'aan 23: 61]

The end of the rituals:

Allaah ended the rituals and commanded us to remember him. Allaah Says:

﴿فَإِذَا أَفَضَّلْتُمْ مَنِاسِكَكُمْ فَادْعُوا اللَّهَ كَذِكْرُكُمْ إِبَاءَكُمْ أَوْ أَشْكَدْ ذِكْرَهُ﴾

«And when you have completed your rites, remember Allaah like your [previous] remembrance of your fathers or with [much] greater remembrance.» [Qur'aan 2: 200]

This is so the Muslim remains upon steadfastness and righteousness, and continues to advance on the path of piety and success. The person who is this situation during these days (of *Hajj*) should continue after his pilgrimage what he did during the pilgrim-

1 Reported by At-Tirmithi (3175) and Al-Albaani ruled it as authentic in his book *Saheeh At-Tirmithi*.

age; which is undertaking the remembrance of Allaah and the humility of servitude toward Him.

Continuous good deeds:

Before performing the Farewell *Tawaaf*, you made a lot of supplication and remembrance of Allaah, so make it a habit and not just part of a discontinued season. You eagerly inquired about the rulings of *Hajj*, now make it a custom in all parts of your life. You were cautious about the prohibitions of *Ihraam*, now be more cautious and distant from the forbidden. You were tested with some hardships, but do not waste the reward of those hardships by frequently complaining. Pride and showing off invalidate your good deeds and you should conceal what occurred between you and your Lord; the supplication and weeping and humbleness.

You performed *Hajj*, didn't you?

The one who has performed *Hajj* has completed the five pillars of Islam, so why does he seek to demolish this structure? Somebody performed *Hajj* in the past and after *Hajj* he wanted to commit a sin. A man called out to him: "Woe unto you! Didn't you perform *Hajj*?! And so Allaah safeguarded him through these words and he continued on the straight path.

What you gain from *Hajj*:

Hajj is a great opportunity to get used to performing obligations such as praying *Fajr* in congregation, staying away from committing sins like listening to music

and watching corrupt channels. It was an opportunity to accustom your *Nafs*(self) to do the opposite of what is familiar, such as removing your usual clothes, sleeping in the open air and the gravel and stones in *Muzdalifah*, enduring the disturbance of others, the cold, mosquitoes and queuing to use the bathroom . These are important gains that will help you in various life matters.

Gathering for a dinner:

It is fine for pilgrim's family, friends and neighbors to celebrate his return by having a dinner due to Allaah's blessing upon him in completing the rituals of *Hajj*. It is fine for the pilgrim to do this and invite whoever he wishes.

Even the prick he receives from a thorn:

Many pilgrims are afflicted with symptoms of inflammation and colds after returning from *Hajj* that may persist for a long time. This is by Allaah's Will, something that will complete their reward and compensate for any neglect or faults and expiate sins. The Prophet, *sallallaahu 'alayhi wa sallam*, said: "**No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, no distress befalls a Muslim, even if it were the prick he receives from a thorn, but Allaah expiates some of his sins for that.**"¹ So how about when it results from obedience and worship of Allaah the Almighty?!



1 Reported by Al-Bukhaari (5642).

The Pilgrim's Provision

There are glad tidings for the one who intends to perform *Hajj*, as he is under Allaah's security and protection, expiates his sins and wards off poverty. Paradise is the reward for an accepted *Hajj* and the pilgrim is one of Allaah's delegation, whom He called and they responded.

Hajj is an education concerning submission to Allaah at that period of time, within the boundaries of its location, its rituals, their form, number, location, and their order. The successful person is the one who benefits from *Hajj* by surrendering to the rulings of Allaah the Almighty and complying with them joyfully.

This booklet is a beneficial summarized pamphlet on *Hajj* (pilgrimage). It covers the virtue of *Hajj*, its rulings and what occurs during *Hajj*. It is taken from the app *Jawwaal Zaad*, which has been published upon request. We ask Allaah to make it a means of benefit for all pilgrims.



Kingdom of Saudi Arabia
Alkhobar-Tel.: +966138655355
Jeddah -Tel.: +966126929242
P.O.Box 126271- Jeddah 21352

ISBN 978-603-8047-54-5



97860381047545

Special Discount For The Charity: +966 50 4446432